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The FUNDAMENTAL
DOCTRINES
OF THE
Church of *England*,
As set down in HER
CATECHISM,
Explain'd, and Vindicated from the
CALUMNIES of the **Romanists**,
AND THE
CENSURES of the **Presbyterians**,
And other DISSENTERS.

By JOHN SHAW, D.D.
And RECTOR of *East-Knoyl* in *Wilts.*

Revera quasi inter duos Latrones Crucifigitur Dominus, & ita
excipiunt Hæreticorum istorum, ex utroq; latere Sæcilega
convicia, &c. *Tertull. Lib. de Trin.*

Nec perveniet ad Christi præmia, qui relinquit Ecclesiam
Christi: Alienus est, Profanus est, Hostis est. Habere jam
non potest Deum Patrem, qui Ecclesiam non habet Matrem.
St. Cyr. de Unit. Eccl.

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THE FUNDAMENTAL
DOCTRINES

OF THE
Church of England



By JOHN SHAW, D.D.

And Rector of St. Andrew's Church

of London. Printed by J. Sturges, at the Theatre-Francoise, in the Strand, 1719.

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Printed by W. A. Wood, at the Theatre-Francoise, in the Strand, 1719.



TO THE
READER.



WHEN I first set about this BOOK, (Courteous Reader,) my Design was to explain Our CATECHISM, and to make it as intelligible, as possibly I could, to the weakest and meanest Capacity: In Order thereto, I thought it might be necessary to assert, and vindicate the PRINCIPLES of our CHURCH, and to obviate, as well as answer those Objections, that might be urged, or brought against them: And in this Encounter having to do with the Romanists and Dissenters, I was careful of acquainting myself with most, if not with all the Differences

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ferences between us. And believing them to proceed from Design, Contention, Interest, or Prejudice, did, with no small Application, enquire into the Causes, and Fatal Consequences of their Pernicious Errors; that I might likewise be the better able to ward off those Blows, which from several Quarters I might either expect, or be apprehensive of.

This, no Doubt, put me upon Reading of the FATHERS, and the COUNCILS, and of several, if not most of those Treatises so admirably well wrote against our Adversaries, since the Happy Restauration of our Monarchy and Episcopal Government. By these Helps, (I bless GOD,) I have been enabled to grapple with the Enemy: And tho' after much Labour, and some Months Study, I have done little, (if anything) more than what was done to my Hand; and by Men of the greatest Worth and Character

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A GREAT Part of what I now Publish, was Five or Six Years ago the Subject of my CATECHETICAL LECTURES, and then some of You (more, I believe, out of Favour to me, than from any Opinion You could have of my Poor and Weak Performances) did intreat, and importune me, for the Publick Good, to commit what I taught, to the PRESS. And though I am not very fond of *Appearing in Print*, the Heads on which I Treat, being so Excellently well managed by much Abler Pens: (Though by none, I think, so very Copiously, and Learnedly, as by our Own Divines,) yet I

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am

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am willing to comply with your Request, or rather make your DESIRE a COMMAND, though it Expose me to the Censures and Calumnies of many Factious and Invidious Men. And though this Hazard I run, and a great deal more We must suffer for the TRUTH; yet what I Write, making its Appearance in a new Dress, and decent Garb, and coming with some ARGUMENTS, that may be sufficient to convince, or confute our Adversaries: I hope, it may meet with a kind and favourable Reception from all TRUE SONS of our CHURCH; and for those, who are otherwise disposed, let them be of what

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what *Party* or *Denomination* they will, I don't doubt, but to be able to give them Satisfaction, in every Point disputable between us: If with Charity, and Temper, and laying aside all Prejudices, and Interest, They are willing to engage. I am utterly against Calling them *NAMES*, or giving Rude or Hard Language to any, or in the least for Recriminating, where the Provocation is not great, and most heinous. I would not, therefore, be thought to Reflect, or Asperse, where my *ARGUMENTS* press hard, or I am forced to speak Home to the Point: For, as there is no denying, or disbelieving of the

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Articles of our FAITH, so there is no dallying, or trifling with the DOCTRINES and DISCIPLINE of our CHURCH. And as these, all of us (who have the Honour of being in HOLY ORDERS, or Beneficed, and Admitted to the Cure of Souls,) have faithfully promis'd, and frequently set our Hands to observe: So we cannot, I think, be blam'd, in adhering to our Holy Religion, or strenuously *Contending for this FAITH, which was once delivered to the Saints.* This, no Doubt, made me think it a Particular Part of my Province, or a Duty incumbent upon me, to instruct all of You who were committed

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mitted to my Care. And having *Non-Conforming and Dissenting Teachers* amongst You, I thought it every Way requisite to caution and admonish You, and to establish and confirm You in those Principles, which in the following Pages I have laboured to Explain, and Defend.

AND tho' I cannot, but to your great Praise, and to my no less Satisfaction say, that Many of you, nay, the greatest Part of you by far, are TRUE SONS of the CHURCH; and every Way conformable to Her Doctrines and Discipline, not only Devoutly Hearing Her SERVICE, but carefully Obeying Her CANONS. Yet this, not-

notwithstanding, I must still beg Leave to remind you, that you would be pleased to use your Best and Utmost Endeavours, that this Number may encrease, multiply, and prevail: And that none of Our Flock, nor any of Mine in particular, may swerve from their Duty and Principles; nor once be De-luded by the *Sly and Crafty Insinuations of False and Insidious Guides*: Which shall likewise be the Sincere, and continual Prayer of,

GENTLEMEN,

*Your most Affectionate MI-
NISTER, and Faithful
Friend to serve You.*

JOHN SHAW.



To the GENTLEMEN,
FREEHOLDERS, &c.
of East-Knoyl.
Gentlemen, &c.

IAD not Custom so u-
niversally prevailed,
as to make DEDICA-
TIONS not only Ornamental,
but even Necessary too, I
should have readily declined
this Task. And tho' the pro-
claiming of True Merit, and
gratefully acknowledging of
Favours, may, in a great Mea-
sure, justify these Preliminary
EPISTLES: Yet they usually so

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abound with Titles, Encomiums, and gross Panegyricks; that One is almost out of Countenance, when he takes the least Notice, or makes any Mention of 'em. But my Talent not lying this Way, there will be no Need for an APOLOGY, nor do ye (I perswade my self) either desire, or expect One from me. My common and customary Way of Address being with Sincerity and Plainness: Therefore, my Request, at present, is, that Ye would be pleased to Read these following SHEETS, with the same Satisfaction and Attention, that when Spoke, and Publickly Delivered, ye did usually hear them.

in our CHURCH: Yet, having taken a different Method, and what I write being new and easy, I hope it may allure, or engage some to cast their Eyes on the following Sheets. I own, that the Stile is very Plain and Ordinary, and set off to little or no Advantage at all; being destitute of Fancy and Invention, and of those Tropes, Figures, and Rhetorical Flourishes, which commonly give a Lustre, as well as Harmony to our Periods: Yet, since my Capacity might fail, or my Fancy come short of Marshalling those Quaint and Elegant Expressions, which more properly is the Province of Great Orators and Statesmen; and that the Method of Arguing would not admit of this Beauty and Imbellishment, nor of those Flights, or Strains of Oratory, which too often wreck Men's Wit and Invention; I chose rather in an Humble and Plain Stile to express my Conceptions; and like
the

the TRUTH I defend, appear naked, and open to the World. And though this should need no Patron to support Her, yet having so few who embrace, and so vast a Number who oppose Her, it can be no improper Business, nor a Thing unbecoming our Function, (at this juncture especially) to buy the TRUTH, and not sell it.

GOD knows, the Enemies of our Constitution do now so swarm and abound, what with Atheists, Deists, Arians, Socinians, and all Sorts of Schismatics, and Hereticks, who daily labour to undermine and destroy our JERUSALEM; that we can never be too vigilant in guarding of our Flocks from those Wolves, or in settling and confirming of them in our Most Holy and Undeiled Religion. This has engaged me, not only in this First, but in a Second, and Third Volume, to prove the Deity, and Eternity of the SON
and

to the READER.

V

and HOLY GHOST, to whom equally, with GOD the Father, our Prayers and Supplications should be directed.

Can any True Son of our Church forbear writing, and treating on these Subjects, or omit vindicating, and defending of the Doctrine of the EVER-BLESSED TRINITY; when such a Generation of Impious, Profane, and Blasphemous Wretches so very daringly, and openly, and even in the Face of the Sun, do so notoriously deny, and oppose it: Nay, revive, print, publish, vend, disperse, and encourage those Schisms and Heresies, which for many Ages lay dormant, and should for ever continue dead and buried in the Grave. GOD be thanked, we have those, who stand in the Gap, and have given a seasonable Check to those Loose and Impious Practices. To the Eternal Honour and Memory of that Most Noble House of PEERS
the

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*the LORDS Spiritual and Temporal
in Parliament assembled, be it spoken,
who found it necessary to chastise
those Libertines, and condemn
their Libels to the Flames. This
Noble Piece of Justice, and True
Sense of Religion will, I hope, in
Time, discourage those Miscreants,
and engage them in a thorow Change
and Reformation of their Lives.
And could I in the least contribute
to this Happy Work, (being most
willing to cast in my poor Mite into
the Treasury) or once bring them to
a Sense of their Duty to GOD, and
of Humble Obedience to their Go-
vernours, both in Church and State,
I should think myself highly obliged,
and my Labour to very good Purpose
bestowed.*

O F



CHAP. I.
Of RELIGION.



HERE is scarce any Na-
tion so distant, or People
so savage, but what have
had some Impression of a
supreme, and over-ruling
Being: For they of China
and Japan, and even the Inhabitants of
Mexico and Peru, do almost all a-
gree in this, That some Deity there is,
that must be invoc'd and worshipp'd: And
this Principle, is so very natural, and
essential to Man, that it was univer-
sally believ'd; and by the better and
wiser sort of Heathens, there was an
open and publick Profession made, of
the Being, and Existence of this God:

Tull. lib. 1.
Tull. Quisq.
lib. 1. de
Leg.
Sen. Ep. 95.
lib. 117.
Frid. Hug.
Grot. de Jur.
B. & P. lib.
2. cap. 20.
Ogil. Gen.
Def. of Chr.
cap. 8.
Aeth. Kirche
part. 3. cap. 1.

*La Comte.
Mem. in 4
Letter to Car-
dinal Boull-
lon.*

*Laetan. lib.
6. cap. 9.*

*Morn. de Ver.
Rel. Chr. cap.
1.*

*Grot. de Ver.
Rel. Chr. lib. 1.*

*Diog. Laert.
de Vit. Philo-
soph. lib. 5. 7.
8. 9. 10.*

*Vid. Episcop.
Inft. lib. 1.
cap. 3.*

*Just. Mart.
ad Gen. Ex-
hor.*

And that he was likewise to be obey'd and ador'd, and Sacrifices to be offer'd to him, to expiate their Guilt, and appease his Wrath; as we may read of *Socrates, Plato, Cicero* and many others. *Socrates* said, That there was but one God, That he was the Father and Contriver of all things: That they that own'd other Gods besides him, did but worship Fiends and evil Spirits: That the True God was not easily found, and when found, could not with Safety be proclaim'd to many. *Plato* calls him the God of Gods, who made the World, and all things in it: And tho' with *Moses*, he would not own it to be created of Nothing, but of Matter, which with Ideas, were from Eternity, (as he pretends) co-existent with God: Yet these incoherent Doctrines were not the Result of Incogitancy and Error, but the Product of Pusillanimity and Fear: For he being then apprehensive of Danger, or much affraid of suffering, as *Socrates* did (by the Accusation of *Anytus* and *Melitus*) he became very fickle and unstable in his Notions, and did often change his Opinion, of the Unity and Plurality of Gods: And as he would be no Martyr to his Religion, so he always express'd himself, according to the Times, or the Danger that his Person was in: For when

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when he thought that he was safe and secure, and out of the Reach of Trouble and Persecution, then he wrote and profess'd that there was a God: That he was neither Fire, Air, nor Sky, nor Firmament, but an Entity immovable, independent, and supreme, and the God who alone does govern that curious and admirable *Fabrick*, which no other could fashion or contrive but himself: And Tully to the same Purpose, *There's nothing* (said he) *that can be compared with God; therefore by him must the World, and all that is therein be framed: He's confin'd to no Laws, subservient to no Powers, nor oblig'd to obey any of the Dictates of Nature, being Nature and the God of Nature himself: Therefore God* (said he) *cannot otherwise be understood, or conceiv'd, Than a pure, immaculate Mind, free from all Mixture and Mortality, and the Searcher and Disposer of all things.*

Euseb. de
Prep. Evan.
lib. 13.

Justin Mart.
ad Gent. En-
hort.
Plat. in Tim.

Tull. de Nat.
Deor. lib. 1.
2, 3, &c.

Pythagoras likewise owns the Being of a God, calling him *One, and Whole, in the whole World, a Mind that diffuses itself through the Universe, that gives a Being to all; the only Luminary of Heaven, and the Beginning, Father, and first Mover of all things.* Seneca also, in his Dissertation of a sudden Death, thus expresses himself: *Thou dost not understand the Majesty and Authority of thy Judge, who*

Plat. in Tim.

Just. Mart.
ad Gent. &
lib. uno de
15 Mon.

is the Governour of the World, the God of Heaven, and likewise of all the Gods. Of the same Belief were *Thales, Milesias, Anaximander, Anaximines, Anaxagoras*, and many others among the Heathen Philosophers: *Homer, Hesiod* and *Sophocles*, among the Greek Poets; and *Virgil, Ovid*, and others, among the Latin. This, *Orpheus*, and the ten *Sybil*, sung and prophesied; and of this, the Oracles of *Delphis* gave their Responses. It were indeed endless Labour, and an infinite Task, to muster and reckon up, all the Poets, Orators, great Sages, and grave Philosophers, of the Heathen World, who taught, own'd, and espous'd this Principle; and with so little Variation of Sense, and Expression, did impart their Thoughts, and communicate their Notions, which they had of this most wise, and almighty Architect of the World: Tho' they seem'd to differ from one another, and from themselves, in calling God, the first Begotten, the first Principle of Fire, Air, and Water, the first Mover, and immovable Being, an infinite Mind, the supreme Judge, and the like: Yet all of em were agreed in this, that there is a Being, or a Mind, or Soul of the World, that is infinite, immense, inseparable, immaterial, and immortal; which differs little, if at all, from the negative Description.

Lactant. de fals. Rel. lib. 2. cap. 5. de Ir. Dei. lib. un. & cap. 9. tum. Not. Bet. Aug.

Tertul. in lib. de Pres. adv. Her. lib. 1. adv. Marc. & in Apol. adv. Gent. cap. 23.

Just. Mart. ad Gent. Exh.

Pf. 102. ver. 27. 147. ver. 5. 1. Tim. 1. ver. 17. cap. 6. ver. 16.

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Description, which we our selves give
of God, *For who can find out the Al-* Job. 11. ver.
mighty to Perfection! was Zophar's Ex- 7. cap. 9.
postulation with Job. And this being ver. 10.
the Voice of all Nations, who in Lan- Lactan. lib.
guage, Gesture, Habit, Temper, and in Inst. 1. cap.
almost every Thing else besides, do dis- 3.
fer; the Inference must be very clear, St. Aug. De.
and natural, That this Principle, must Civ. Del. lib.
by the same Hand, be written in every 4. cap. 30.
Man's Heart, and that the Characters 31.
are so deeply imprinted, that it is not Tull. de Tusc.
in the Power of any, totally to deface, Qu. lib. 1.
or raze 'em out. Rom. 2. ver.
14. 15.
Episc. Inst.
lib. 1. cap.
3.

I own indeed, that corrupt Customs,
and inveterate Habits, ill Company, and
a vicious Education, may very much 1 Cor. 15. v.
eclipse, or darken this inward Light: 33.
And that the more a Man has of Rea-
son and Morality, the clearer will the
Dictates, and the more numerous the
Consequences of Nature be: Because Cic. de Leg.
the virtuous and thoughtful, the reli- lib. 4.
gious and intelligent, do most exert
their Faculties, and subdue their Passions:
Yet from thence it will not follow, but
that even the ignorant and vicious, the
stupid and immoral; and even they,
who (in Shape only) are Men, may
have some obscure Notions of a Deity:
I say of these, we can scarce entertain
the Opinion, That this Principle in them,
is wholly and intirely rooted out: Or

Prov. 20. *that this Luminary, or Candle of the Lord,*
 ver. 27. *which lightens all the inward Parts of the*
Belly, as Solomon expresses it, can be so
 some Glimmering, or Glaring of it
 Psalm 19. still left: For God hath not left himself
 ver. 1. without a Witness; the glorious Orbs a-
 Acts 4. ver. 16. 17. bove, with their Influences, Exhalations,
 Rom. I. v. 19. and Vapours, fully proving, and con-
 20. 21. 22. vincing all, of the Existence of the Deity;
 St. August. de and he hath placed in every one of us that
 Civit. Dei, faithful Monitor and Judge, or that
 lib. II. cap. 4. great Deputy and Vicegerent, who will
 narrowly search, and impartially scann,
 all our secret Thoughts, as well as our
 private and most concealed Actions:
 Hence proceeded the Gentiles being a
 Law unto themselves, and by Nature
 doing those things which were contain'd
 in the Law, tho' they had none reveal'd,
 or publish'd to them: Which shews, as
 the Apostle to the Romans Words it,
 Rom. 2. ver. 14. and 15. *That the Work of the Law was written*
in their Hearts, Their Consciences in the
mean Time bearing Witness, while their
Thoughts did accuse, or excuse one ano-
ther.

It will be then in vain to urge, That
 Fear, Sorrow, Revenge, Wrath, or any
 other Passion: Or the frightening, and ter-
 rifying of Children, in their Infancy: Or
 discourging them when come to more ma-
 ture and deliberate Age, about Spectres
 and

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and Apparitions, or insinuating such
 fabulous and tragical Stories, gave a
 Being to the Gods, and those infernal
 Punishments, which, under poetical Ficti-
 ons, are often inculcated and taught
 them: No certainly, for tho' this be
 the Atheist's and Libertine's Argument, Laetan. de
Ira. Dei, cap.
4. 5. 6. 8.
 and I might have said the Deist's (who
 (tho' in Words may give out that he be-
 lieves, that there is a God) yet in Effect, St. August. de
Civ. Dei, lib.
14. cap. 9.
 and Reality denies his Existence, because
 he disowns his Veracity and Goodness:
 Which are Terms convertible in God,
 and altogether inseparable from his El-
 sence. Tho' these three be of the same
 Mold, and Stamp, and their Cavils a-
 gainst God and Religion be of equal
 Force and Significance, which indeed is
 none at all; yet herein does the Fallacy
 of the Objections consist: That they
 distinguish not between the Cause and
 the Effects: The Work of God, and the
 Hand of Man. For tho' Fear, when it is Matth. 10.
ver. 28.
 filial, and productive of Obedience, be
 one Cause of Religion and Devotion;
 yet when its carnal and servile, he
 who is possess'd therewith stands more
 in Awe of him who kills the Body, than
 of him who kills Soul and Body, and
 casts them into Hell: And yet when
 these Passions run into Extremes, and Luke 12.
ver. 4 and 5.
 are greater than Men are able to bear,
 or can by any finite Power be suppor-

ted or eas'd, they then look farther for Help: And that being no where to be met with in this World, they have Recourse to superior Beings and then begin to think, That some may inhabit those glorious Orbs above, who can, and may afford them some Succour and relief: And this with Reflection on the many Benefits daily receiv'd, without Controversy put them upon worshipping and adoring the Majesty of Heaven, and offering up their Sacrifices to him, which could only procure his Favour and Protection; and be the readiest Way of atoning for their Sins, and expiating all their Guilt: And this no doubt, with inward Ideas of a Being absolutely good, and having in himself all Perfections, gave at first a Being to Religion, but not to that God who did from Eternity exist, and will, after all Ages are full of continue God blessed for ever.

Psalms 102.
ver. 25, 26.
27.

Rom. 9. ver.
5.

In Man, these Impressions are natural and lively Representations of that which does really and truly exist: And we may as well deny our Inclinations and Tempers, and even all the Passions and Faculties of the Soul that are inseparable from Humanity, as deny, That God who hath planted them in us, and can, and will, when all others are unwilling, or unable to help, then relieve and deliver us: *For in the Night that we were*

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were born, and had no Eye to pity us, and to the loathing of our Persons were thrown out into the open Field (as the Prophet Ezekiel phrases the Words) then had he pity on us, and bid us live. And by the Light of Nature, Men being sensible of their Infirmities and Wants, and of the Divine Goodness, and of his Justice and Severity, in Case of Vice and Immorality; they did therefore when virtuous betake themselves to Religion; which we have already seen and trac'd in the Heathens, who had no written Laws, nor any Revelation given them: And this we call natural Religion: Which Anguish, Pain, Want, or Affliction, will put carnal and natural Men in Mind of, and ever oblige the best of God's Servants and Favourites (tho' from many other more noble Principles) to approach, and draw nigh unto him. This the Royal Psalmist owns of himself. *That it was good for him, that he was afflicted. For thou before he was afflicted, he went astray, but now he hath learn'd to keep his Law:* Or as we have it in Psalm 36, ver. 6. 7. 8. *In my Prosperity, I said I shall never be removed, but thou didst hide thy Face, and I was troubled: Therefore I cried unto thee, O Lord: And unto the Lord did I make my Supplication.*

And as the Heathen Philosophers, so the Patriarchs and holy Men before, and

Ezek. 5. 5.

2. Sam. 22. ver. 4, 5, 6.

Psalm 7. ver. 17.

Psalm 37. ver. 9.

Psalm 11. 25. ver. 1. 2. 3. 4.

Psalm 11. 25. ver. 1. 2. 3. 4.

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III

who had so plainly instructed them in his Laws and Ordinances: In Jury therefore Psaln 76. v. 1. 2. was God known, and his Name was great in Israel: And what Nation is there (said Moses) so great, that hath Statutes, and Judgments so righteous as all this Law, which I set before you this Day: Or as the Royal Psalmist expresses it, He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any other Nation, and for his Judgments they have not known them. Deut. 4. ver. 7. and 8. Psalm 147. ver. 19. and 20.

And tho' God did thus favour the Israelites, beyond all other People, by Visions by Day, and Dreams by Night: And by the Prediction of future Contingencies, and confirming of what was prophcy'd by Miracles; and by a mighty Hand and stretched-out Arm, did rescue and deliver them from the Force and Violence of their most inveterate Enemies: Tho' he thus us'd all possible means, for instructing of them in Morality and Religion, and conferr'd his Benefits on them in a Degree far superior to all other Nations; and did work many signal Miracles, for their Safety, Sustentation, and Deliverance yet were they remarkably vicious and immoral; nay, were most ungrateful and rebellious, not only in slighting and disobeying of his Laws; but by their Apostacy, and Idolatry, affronting his Authority and Power, and

Exod. cap. 12. 13. and 14.

32. 1. 2, 3, &c.

and denying of his Essence who had made them, and was the Rock and Stay of their Salvation.

Just. Martyr
in lib. adver.
Gent.
In Dial. cum
Tryph.
In Apol. pro
Christian.

And after they had been thus corrupted by the loose and vicious Customs of the *Heathens*, among whom they dwelt, they soon degenerated into all Manner of Sin and Impiety; and Atheism and Irreligion had so far gain'd Ground, and got the Ascendant of them, that they differ'd very little, if any Thing at all, from the *Phenicians*, *Egyptians*, and all the other Nations, who worship'd the Sun, Moon and Stars, fell down to the Works and Devices of their own Hands, and even made themselves Gods of the vilest and most abject of all the Animal and Sensitive Creatures. Now the *Jew* and the *Gentile* differing very little in their Adoration or Worship, or the Former having quite forgot his Religion, or by his Vice and Immorality having obliterated and extinguish'd all Sense of Devotion; and the Latter being very imperfect and confus'd in his Notions of a God, or in the Manner of approaching or presenting of his Offerings and Sacrifices unto Him: When they were both, I say, thus ignorant, the One of the Types, Ceremonies, Prefigurations and Sacrifices under the Law, and what the Substance and Reality was of which they were the Shadows: And the Other of the Method where-

whereby he should appease the Wrath of God; or make such Oblations as should be acceptable to him; in the midst of this Extremity and Distress, was God pleas'd again to extend his Pity to the Jew, and bring him Home with the Gentile, and send his Son to the World, to be a Light to lighten the Gentiles, and be the Glory of his People Israel: And this was the Beginning of the Gospel Revelation, or the Evangelical reveal'd Religion.

And tho' the Jew and the Deist dispute this Truth, and too much resemble each other in denying that our Saviour is come into the World: Or in affirming it to be absurd, that he should be born of a Virgin; or in saying, that there was no need of his Incarnation, or of a purer and more undefil'd Religion: Yet they are easily confuted in all these Particulars. For as to the Necessity and Usefulness of our Saviour's coming, it is abundantly made out, by his paying off that Ransom for us, which none but himself could procure and undertake, and without which, we must all unavoidably perish: And likewise by his instructing of us in the Ways of Piety and Righteousness, which at present will refresh us with the Prospect, and hereafter with the full Fruition of endless Bliss and Felicity.

And

And that our Blessed Saviour is come into the World, and hath brought Life and Immortality to light, through the Gospel, is easily prov'd, if the following Particulars are consider'd, and our Interest and Prejudices laid aside. First, The Holy Jesus did come according to the Promises made to the Patriarchs, and the Prediction of the Prophets; and about the Time that was prefix'd and foretold by them: For in *Genesis* we read, *That the Sceptre was not to depart from Juda, nor a Lawgiver from between his Feet, till Shilo came.* That *Shilo* was the *Messia*, is own'd by many of the *Jews*, and by several of their Learned *Rabbies*: And that this Prophecy was fulfill'd in Him, as to every Particular, seems very plain and obvious, by the Histories and Records of the *Jewish*, as well as of other Nations; since about the Time that our *Messia* came, or a little before, the Sceptre did depart from *Juda*. For there being continual Wars between *Aristobulus* and *Hircanus*, the last of the Seed of the *Macca-bees*; and they having thereby extreamly weaken'd and destroy'd each other's Forces, while thus engag'd, the *Romans* came in upon them, subdu'd their Country, and made *Herod* their King; so that now *Juda* was destitute of her ancient Civil and Monarchical Government, and her Tribe become a Prey to her Enemies: And

2 Tim. 1. 10.

Gen. 49. 10.

Joseph. de B.

Jud. lib. 1. c.

5. lib. 15. c.

9. 10.

St. Cyp. lib.

1. & 2. ad.

Jud.

St. Aug. de

Civ. Dei, lib.

18. cap. 45.

46. 47. 48.

2 Mac. cap.

6. and 7.

Joseph. Ant.

lib. 16. 17.

Bell. Jud. 1.

2.

Episcop. lib.

3. Inst. de

Messia.

Phil. Morn.

de V. R. Cbr.

cap. 27. 28.

29.

And in this Matter *Herod the Idumean* was so intent, that he spared neither Sex nor Age, neither Friend nor Relation, nor any that he either suspected, or knew to be of their Lineage or Posterity. Hence proceeded the Murther of his Wife, and her Father-in-law *Hircanus*, the burning of their Registers and Genealogies, the slaying of their Priests and Senators, the demolishing of their Temple and Sanhedrim, and banishing all Law and Religion from amongst them: *Vide Hug. Grot. de Ver. Rel. Chr. lib.* And this Devastation and Overthrow not only continu'd for some Months and Days, but for sixteen or seventeen hundred Years: For *Vespasian*, *Titus*, *Dominian*, *Adrian*, and the other Roman Emperors, were so very active, and industrious in the Ruin and Destruction of this People, that they left 'em neither Root nor Branch in *Judea*: And thus was their Glory and Grandeur eclips'd, their Sovereignty and Authority destroy'd, and themselves become Vagabonds without any Settlement or Place of Aboad.

And though they pretend to tell us, *Vide Episcop. lib. 3. Inst. de Messia.* That they inhabit *Bagdad*, a Province of *Babylon*, that there they have Monarchical Government and Laws; yet this being only the Report of one *Benjamin Tudelin*, whose History is romantick and fabulous, and the Place not known to any that has travel'd through the Eastern habita-

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able Countries, and none of the Jews having gone thither, or had any News from thence, for above these five hundred Years, or ever since the Death of the said Benjamin, who died in the Year 1173; it must necessarily be a Fiction or Story of their own Contrivance and Making. And thus their Metropolis and Government being destroy'd, and the Sceptre having departed from Juda, our Saviour must according to this Prophecy certainly have come.

Phil. Morri.
de Ver. Rel.
Chr. cap. 29.
Hag. 2. ver.
3. 4. 5. 6. 7. 8. 9.
Mal. 3. v. 1.

Another infallible Mark of our Saviour's Coming, must be the Destruction of the second Temple, mentioned by the Prophets Haggai and Malachy. And here it will be necessary, before I speak to the following Predictions; to consider the Nature and Difference of the first and second Temple: The First was built by Solomon, and over-thrown by Nebuchadnezzar. The Second was rebuilt by Zerubbabel, with the Help and Assistance of Cyrus and Darius, the Persian Kings; and again thrown down by Vespasian the Roman Emperor. Now to this second Temple the Prophecies of Haggai relate, That sometime before their Completion, the Messiah should come; and indeed, by all the concurring Circumstances, the different Titles and various Appellations, which could be ascribed to none other but the Messiah, it appears very plain, That

1 Kings 6. v.
2. 3. 4. 5.
6. 7.
2 Chron. 3.
ver. 1. 2. 3.
4. 5. 6. 7. 8. 9.
4. ver. 1. 2.
3. 4.
2 Kings 25.
Ezra 9. ver.
8. 9. 10. 11.
cap. 4. 5. 6. 7.
Germ. Hist.
in the Life of
Jesus, and
Tarit.
Hist.
in
na.
all.

That Jesus of Nazareth was to come, and that he was the Person that actually then, and about that Time, did come into the World: Thus Haggai ii. v. 6, 7, 8, 9, 10. For thus saith the Lord of Hosts, yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the Desire of all Nations shall come; and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The Glory of this latter House shall be greater than the former, saith the Lord of Hosts; and in this Place will I give Peace, saith the Lord of Hosts: In the four and twentieth Day of the ninth Month, in the second Year of Darius, &c. And Malachi iii. 1. Behold I will send my Messenger, and he shall prepare the Way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye shall delight in: Behold he shall come, saith the Lord of Hosts.

The Jews object against these Prophecies, and say, That here could not be meant the Coming of a Messia; or, That the second Temple could be more glorious and beautiful than the First; because this was adorn'd with Gold and Precious Stones, and built by him who had Gold and Silver, like the Stones in the Field;

Object.

and the other, but by poor Captives and Exiles. Besides, The first Temple had these five Qualifications and Perfections which the latter had not; as, *viz.* It had (1.) The *Urim* and *Thummim* Stones, by which God being consulted by the High-Priest, gave accordingly his Responses. (2.) There was the Ark of the Covenant, by which also Responses were made to them who consulted the Oracles; whether he were the High-Priest, or the King; and though they were utter'd with a clear and distinct Voice, yet were only heard by the Person who consulted the Oracle. (3.) There was a great Flame, or Fire from Heaven, lying like a Lion on the Altar, and by its Force and Violence suddenly consuming all their Sacrifices and Offerings. (4.) There was Divine Glory and Majesty, which either like a great Light, or Cloud, did fill the Temple; or was that Oyl, by which the High Priest, or Kings, were anointed, or inaugurated; and thereby became as it were Partakers of the Divine Majesty. (5.) There was the Spirit of Prophecy, by which the Prophets were enlightned, and invigorated to deliver their Message; and though the *Jews* would farther endeavour to evade the Strength of this Prophecy, by saying, That the second Temple might be call'd more glorious, by Reason of its being supposed by some, to be a better and finer Structure,

Structure, or the Vessels and Utensils richer; (which cannot be made out, Solomon being richer than Herod, or any that succeeded him) or by the Continuance of it ten Years longer than the first. All these Pretences being very frivolous and weak, and these Things being nothing to him, whose the Silver and the Gold is, and who being Eternal in his Duration, a thousand Years in his Sight are but as Yesterday, when it is past: Therefore there must be another Way found out, by which this second Temple is so much more beautiful than the First, and so far preferable to it in Dignity and Honour; and this, and this only must be it, That Jesus, the Messiah, the Eternal Son of God, does inhabit, beautify, and adorn it. He is the great Ornament of the Temple, who is the Glory of his Father's House, and the God of Israel. He it is who is cloath'd with Light, as with a Garment, and shines like the Sun in the Firmament. He is the Urim and the Thummim, and the great Oracle of Divine Revelation and Mercy. He is the Ark of the Covenant, being a Propitiatory Sacrifice in his Blood; and he baptizes in the Spirit, and with Fire, having receiv'd the Spirit without Measure; and far transcended Moses, and all the Prophets; and was made so much better than the Angels, as he hath by Inheritance obtain'd a more excellent Name than they.

Ans^w.

Isa. 22. v. 21.
22, 23, 24.
Isa. 35. v. 4.
5, 6, 7, 8, &c.
Mat. 15. ver.
30. 31.
Psa. 104. ver.
1. 2. and 3.
Ezek. 1. v. 26.
27, 28.
Cap. 10. ver.
4, 5, 6, &c.
Rev. 1. v. 16.
Deut. 33. v. 8.
Exod. 19. v. 3.
Heb. 7. v. 38,
1 Pet. 1. v. 13.
Rev. 1. v. 1.
Heb. 9. v. 1.
2, 3, 4, 11,
12, 13, and so
to the end of
the Chap.
Chap. 1. v. 1,
2, 3, 4, 5.

And indeed, those very Names given by these Prophets, to this *Messia* that was to come, shews, that they could be applicable to none but to our Holy *Jesus*, that in the *Fulness of Time* did come, and was the *Fulness of the Godhead* bodily himself. He is call'd by the Prophet *Haggai*, *The Desire of all Nations*, who shall give Peace to this Place; and the Prophet *Malachi*, *The Messenger of the Covenant*, in whom all People shall delight: Which Titles and Appellations we find given him under the Gospel, and are fully included and comprehended in the Word *Jesus*, His Name shall be called *Jesus*, for he shall save his People from their Sins. And this is Peace and Safety here, and endless Peace and Tranquillity hereafter; this he procur'd and purchas'd for all People; and this all Nations must desire and delight in: Therefore the *Messia* must come before the Second Temple was destroy'd, and this must be the Temple meant by the Prophets; not that re-edified by *Herod*, which some improperly call the Third, the Stones and Materials being the same which were in the Second; nor can it be the Fourth, prophesied by *Ezekiel*, there being two thousand and odd Years past, and no Temple yet built; and whether it will be before the End of the World, we can't tell, nor reasonably conclude. So that if the poor blind *Jews* will not believe till then, him, who

Gal. 4. v. 4.

Col. 2. v. 9.

Hag. 2. v. 6.

7, 8, &c.

Mal. 3. v. 1.

Isa. 7. v. 14.

Mat. 1. v. 21.

Luke 1. v. 31.

Ezek. cap. 37.

40, 41, &c.

who was, and did come to save 'em; they must at the General Judgment unavoidably see, and believe, That he will come to be ^{Dan. 7. v. 13.} ^{14.} ^{Zech. 12. ver. 10.} their Judge.

But there is a third Mark of our Saviour's Coming, which seems as convincing as the two former that I have mention'd; and it is that of the Prophet Daniel, Chap. ix. v. 24, 25, 26, &c. *Seventy Weeks are determin'd upon thy People, and upon the Holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision, and Prophecy, and to anoint the most Holy: Know therefore, and understand, that from the going forth of the Commandment, to restore and to build Jerusalem, unto the Messia the Prince, shall be seven Weeks; and threescore and two Weeks the Street shall be built again, and the Wall, even in troublous Times: And after threescore and two Weeks shall Messia be cut off, but not for himself: And the People of the Prince that shall come, shall destroy the City, and the Sanctuary; and the End thereof shall be with a Flood, and to the End of the War Desolations are determin'd.* I shall not now stay in explaining all these Passages, to finish Transgressions, make an End of Sins, make Reconciliation for Iniquity, and bring in everlasting Righteousness; being very easy in themselves, and the natural Consequences of the Coming of Messia;

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nor speak at large to the *sealing up* of the *Vision, and Prophecy*, most of the *Jewish* Rabbies, and reform'd Divines, understanding by 'em, That after the Appearance of the *Holy Jesus*, or his Coming into the World, all Prophecies should cease, except those foretold by him and his Followers; and that all the Oracles, and Responses of the *Heathens*, should every where vanish and disappear: And it was very remarkable, about the Time that this City and Temple were destroy'd, That there was neither Prophet, nor Oracle to be met with, neither among the *Gentiles*, nor in any Part of the World; so that very properly, *the Vision and Prophecy* might be said to be *seal'd up*; because, That the Mouths of the Prophets were shut, and all the Oracles struck with Muteness, and banish'd from *Judea*.

But here I must make no farther Digression, (tho' what is said be very useful, for the Explication of this Text) but proceed to the seventy Weeks; and tho' the Prophet *Daniel* here mention Weeks; yet they can't be supposed to be Weeks that consist of Days, but of Years; since by Day is meant a Year, and by Week, the Number Seven; and then multiplying Seventy Years, which is called Seventy Weeks, by the Number Seven, and then Seventy Times seven Years comes to 483 Years, which is the Time by the Prophet

phet prefix'd, from the first Year of King Cyrus's Edict, to the Coming of a *Messia*.

Phil. Morn.
De Ver. Rel.
Chr. cap. 29.
Episcop. lib.
Instit. 3. De
Messia.

But tho' there be not a few Divines, who are so nice, and acute in Genealogy, and Chronological Computations, as to offer from such and such Persons to prove the very Year, Month and Day, that our Blessed Saviour was to be born in, as the Learned and Noble Lord *Dupleſſy*, and *Episcopius* tell us; yet to be exact to a Day, or Month, there is no urgent Necessity, because it undeniably appears, That much about the Time mention'd by the Prophet *Daniel*, the *Messia* did come; and that then there was no other that came with such Signs, and Miracles, and Wonders, as he did; and that at that Time, there was no other but himself that was believ'd, or held, by any of them, to be the *Messia*.

Vid. Joseph.
lib. 17. & Bel.
Jud. 2.

And this farther appears, by the Circumstances of his Birth, Doctrine, Miracles, Sufferings, Death, Resurrection, Ascension, and Session at the Right-Hand of the Father, which the Evangelists, and Apostles, in their Gospels, Epistles, and Historical Accounts, have deliver'd and handed down to us; and does exactly, and to a Tittle agree with what the Prophets had for some hundreds of Years before this blessed Nativity, foretold: And what thus the Prophet *Micah*, Chapter 5 of his Prophecy, — Verse 2, sets down: But

but

Luke 2. ver.
4, 5, 6, 7.

*Vid. Episc. in
Inst. lib. 3. De
Messia. & Jos.
in Loc. sup.
cit.*

thou Bethelēm Ephrathah, though thou be little among the Thousands of Judah; yet out of thee shall come forth unto me, that is to be Ruler in Israel: Whose Going forth have been from of Old, from Everlasting: Which is verified by St. Mathew, and St. John, in their Gospels, Math. ii. Verser 4. 5. And when he had gathered all the Chief Priests, and Scribes of the People together, he demanded of 'em where Christ should be born? And they said unto him, in Bethelēm of Judea: And John vii. 42. Hath not the Scripture said, That Christ cometh of the Seed of David, and out of the Town of Bethelēm where David was. This Prophecy was indeed remarkably fulfill'd in our Saviour, not by Casualty or Chance, but by the Counsel and Determination of God; and it was very strange and wonderful to consider, That when all Things were calm and serene in Galilee, Janus's Gate shut up, the Emperor Augustus at Peace with all within and without his Dominions, and Joseph and his espoused Wife living quietly and peaceably at Nazareth: She, notwithstanding when big with Child, and near her Time, should be forced in the middle of Winter to undertake a Journey of twenty Miles, through Rocks and Mountains, and go to Bethelēm contrary to her Inclination, and desire to be tax'd.

And as to the Manner and Place of his Birth, that he should be born of a Virgin,
and

and in a Stable, or common Inn, was likewise fulfilled in him; for St. Matthew tells us, That a Virgin did conceive, and bring forth a Son, and his Name was called Immanuel, which being interpreted, is God with us: And St. Luke, She brought forth her first-born Son, and wrapped him in Swaddling-clothes, and laid him in a Manger; because there was no Room for them in the Inn.

And as to what he did, and taught, was there nothing else, is of it self sufficient to convince the Jews, That the Messia did come. As to the Miracles which he wrought, they were far superior in Number and Quality to those done by Moses, and all the rest of the Prophets. Elijah wrought twelve, Elias fewer than he; and Moses but seventy six. And take all the Prophets together, they did not exceed 150. in 3000 Years. But the Holy Jesus in less than five, wrought so many, that St. John tells us, That should they be

John 20. ver.
30.
Cap. 21. ver.
25.

written, the World could not contain the Books; which tho' it, appears to be spoke by an Hyperbole, yet certain it is, That the Miracles done by our Saviour were so many, that they could scarce be reduc'd into any Number; for he went always about doing good: And as to their Quality, they were with great Power and Perfection, and without any Limitation or Restraint, being natural and essential to him: Whereas

Moses's,

Moses's, and the others, were obtain'd by Prayers, and the Confirmation of the Law; and therefore Jesus thought it a sufficient Testimony of his Mission and Coming,

Isa. 35. v. 6. That he made the Blind receive their Sight,
 Cap. 61. v. 1. the Lame walk, the Deaf hear, and the Dead
 Mat. 11. v. 5. rise again; and a sufficient Answer to John's
 Luke 7. v. 18. Disciples to assure them, That he was the
 16, 20, 21, 22. Christ; and his working by a Word, his
 Cap. 4. ver. 35, 36. commanding the Winds to be still, the
 Mat. 8. ver. 26, 27, 28, Devils to fly, and the Dead to rise, did
 29, &c. persuade that great Rabbi Nicodemus,
 John 3. 1. That he was a Teacher sent from God; and
 and 2. that no Man could do those Miracles which
 he did, except he were sent from God.

I might here enlarge on his Doctrine, which was with Authority and Power; and such as Man had never then taught:

Mat. cap. 27. And on his Sufferings, which were grievous
 and 28. beyond Expression; and more than any
 Mark cap. 15. but himself could bear: And on his Passion,
 and 16. Death, Resurrection, Ascension, &c. But
 Luke cap. 23. and 24. these things are so very plain and obvious,
 John cap. 17. in Scripture, that he who runs may read
 18, 19. and 21. them, and the lowest Capacity can reach
 Acts 1. v. 1. them; therefore the last, and only Thing in-
 2, 3, 4, &c. incumbent on me, to do in this first Chapter,
 is to prove, That these that we call Evan-
 gelists and Apostles, were truly such, and
 divinely inspir'd; and that what they
 wrote, they did either see it done, or hear
 it spoke by their Master; and consequently
 they were most proper, and infalible Persons

to assert the Truth, and seal it with their Blood.

The Holy Jesus having out of the Seventy Disciples chosen twelve, whom he nam-
ed Apostles, did instruct 'em, with the
Multitudes that followed him, not only
in the Principles of Morality, but in the
Precepts and Doctrines of that Gospel,
which he then had publish'd in Jeru-
salem and throughout Judea: And that
this Revelation might be farther known,
and universally diffus'd, and its most Di-
vine Author chearfully receiv'd, and every
where acknowledg'd in the World; he
appointed them with the other Seventy,
Witnesses of every Thing that he said or
did: And that what he taught might be
manifest, and believ'd to be true, and to
proceed only from him, who could neither
lye, nor falsify his Word; he wrought so
many and such great Miracles, that great
Multitudes, and even Rabbies, with his
very Enemies did then own, That no Man
could do those Things which he did, except he
were sent from God. But lest these con-
vincing Demonstrations should be forgot,
or the Matter of Fact so far contradicted, or
oppos'd, as to impute 'em to Magical Arts,
or Contrivances; or to report the Author
to be no less than a grand Cheat and Im-
postor; therefore our Blessed Master, did,
by his Commission, invest his Apostles, par-
ticularly before his Ascension, with Power

Mat. 9.
Mark 3.
Luke 9.
Eph. 4. v. 11.
12, 13.
Euseb. Eccl.
Hest. lib. 1.
cap. 13.
Lib. 2. cap. 1.
Mat. 10. 1.
2, 3, 4, &c.

Mat. 8. and 9.
Mark 2. 3.
and 5.
John 2. v. 23.
Cap. 3. v. 2.
St. Aug. De
Civ. Dei lib.
19. cap. 22. 23.
Lib. 22. cap.
25.
Lactant. lib.
4. Instit. cap.
21.
Arnob. lib. 1.
p. 30.

and

and Authority to preach his Gospel to all Nations; and for the Confirmation of it, to work as great, if not greater Miracles, than he himself had wrought.

And that nothing might be left to object against the Certainty of his Coming, or the Veracity and Perfection of his Doctrine; and that their Testimony of the Truth might not in any wise be doubted or disputed; he after his Departure and Ascension into Heaven, sent the Holy Spirit, for a farther Proof of his Advent, who on the Day of Pentecost did disperse his Gifts amongst them. *And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them; and they were all fill'd with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance.*

After the Descent of the Holy Ghost, the Apostles being thus divinely inspir'd, and endow'd with those extraordinary Gifts of Languages, whereby they could speak everyone's Tongue as perfectly as if it was that in which they were born; they then began to propagate the Gospel unanimously, and agreeing as to their several Precincts and Provinces, did disperse themselves, in a little Time, throughout so many Kingdoms and Dominions, that there was scarce one Island, or any Part of the habitable World, so remote or distant, in which they did not plant and preach this Holy Doctrine:

And

Mat. 28. ver.

19.

Mark 16. v.

15.

Eph. 10. ver.

18.

And having confirm'd it with so many Prodigies and Wonders, or the Blind being restor'd to their Sight, the Dumb to their Speech, the Lunatick to their Senses, the Sickly and Diseas'd to their Health, Devils being rebuk'd and dispossessed, Mountains remov'd and thrown into the Sea, and the Dead rais'd up and restor'd to Life again: These Miracles did so influence those People who were the Spectators, that great Multitudes of 'em, in a few Years, were converted to the Truth. We read of St. Peter, that in his first Sermon, and in one Day, he brought three Thousand of 'em into the Church, who were likewise instructed, and baptiz'd by him; and not long after this, besides a great many Women, there were five Thousand Men more added to the Number of Believers.

And about this Time, so mightily did they encrease, who gave up their Names to Christ, so vast was the Concourse of People, and so great the Throng, that resorted from Villages, Towns and Cities, and from all the adjacent Places of Judea, Samaria and Galilee, to embrace this Faith and Perswasion, that they were scarcely to be computed, or reckon'd up; and among these were not only the common and ordinary People, but even several, and great Numbers of the better Sort; for the Priests, Senators, and Nobles,

Tertul. De Heret. cap. 20. §. 21.

Aas 2. v. 41.

42, 43, &c.

Tertul. adv. Jud. cap. 7.

Luke 5. ver. 16. 17. 18.

Matth. 9. ver. 33.

Mark 1. ver. 45. cap. 2.

Luke 19. ver. 48.

Mat. 9. v. 18.

Mark 5. v. 22.

Aas 8. v. 27.

cap. 10. v. 33.

and 48. cap. 13. 16. 17. 18.

&c.

and

Vide Tertul. Apol. adver. Gent. cap. 5. and the Chief among the Roman Provinces, did believe, and profess this Gospel.

Epist. Pilat. Neron. & Lent. ad Senat. And St. Paul made so many Profelites and Converts, and so innumerable were his Followers among the Gentiles, that he owns

in his Epistle to the Romans and Corinthi-

ans, That he laboured more abundantly than

Euseb. Eccl. Hist. lib. 10. cap. 4. all the Apostles. That he had preach'd the Gos-

1. Cor. 15. v. pel, not only where Christ was nam'd; but

10. 2. cap. 11. ver. 23. where he was never heard of: That he had

Tertul. ad ver. Jud. cap. 7. Just Coll. cum Tryph. p. 75. fill'd all Places, even from Jerusalem, to

Illyricum, with Disciples; and that in his

Time the Gospel of Christ was preach'd to

every Creature under Heaven. And indeed;

then there were such vast Multitudes of

the Gentiles, from all the Parts and Cor-

ners of the World, that made up the

Christian Church, that the Number of the

Jews, in Comparison of them, were but

very small and insignificant; so that soon

after, their Rites, Ceremonies, and Ser-

vice, with their Synagogues, and Sanhe-

drim, did vanish and dwindle into No-

thing. *Euseb. Eccles. Hist. lib. 2. cap. 1. & 2.*

Then the Christian Religion had got the

Ascendant, and was solely in Request a-

mong all Nations, which made the rest

of the Apostles travel, and plant it in all

the known Parts of the World: And thus

Historians inform us, That St. Andrew

publish'd it in Scythia, to the Euxin Sea;

Tertul. de Pras. Heret. cap. 20. 21. 1. St. Bartholomew, in Armenia, St. Matthew,

Pet. 1. and v. 1. in Aethiopia, and among the Medes and

Euseb. Eccles. Hist. lib. 10. cap. 4. Persians,

Parthians, and the wild Indians; and the rest of the Apostles, as Nicephorus and St. Jerom tell us, converted Egypt, Africa, and all Europe: And we find by several Histories, since the third and fourth Century, that many Princes and Potentates, and even some among the Great Cæsars, and Roman Emperours, had paid the profoundest Veneration and Respect to the Christian Religion, making all their Crowns and Scepters stoop to the Throne of Christ, and all their Edicts and Constitutions, to the Laws and Precepts of the Gospel.

And that all this should be effected by twelve poor and illiterate Men, would indeed seem strange and incredible, but that it was done by a Divine Power and Authority, to whom nothing is hard or impossible: For, How should we conceive, that a few Fishermen, Weavers and Tent-makers, simple Plebeians, and obscure Mechanicks, (as the Learned Grotius calls 'em) should thus influence, and convert the World? And not only the Indigent and Necessitous, who might follow 'em for the Loaves, and the Miracle of the Fishes; nor the Ignorant and Unlearn'd, who by their Simplicity and Easiness might be deluded, or impos'd upon; that they should, I say, convert not only the giddy and unstable Populace, or the rude and untractable Multitude; but the great and the wise,

Hist. lib. 3
cap. 1.
Ruffin. lib. 1.
cap. 9.
Sozom. lib.
2. cap. 1.
Dorth. Epist.
Synop.
Niceph. lib.
2. cap. 5.
Euseb. Eccl.
Hist. lib. 2.
cap. 1. and 2.
Tertul. Apol.
adver. Gent.
Euseb. Prescript.
Heret.
St. Hieron.
in Cat. Script.
Eccles. Mat.
cap. 4.
Phil. Morn.
de Ver. Rel.
Cbr. cap. 34.
Orig. cont.
Cels. lib. 1. pag.
95. 20. 21. 22.
47. 48.
Lib. 3. pag.
135.
Arnob. adv.
Gent. lib. 2.
pag. 21.
Theodoret.
de Cur. G.
Affect.
Serm. 9. de
Leg. pag. 123.
125. 126. &c.
Iren. lib. 2.
cap. 57.
Orig. cont.
Cels. lib. 2.
St. Hieron.
in Mat. cap.
4.
Hug. Grot.

de Ver. Rel.
Christ. lib. 2.
p. 123. 124.
125, &c.
Vid. Orig.
cont. Cels. lib.
3. pag. 70.
152.

Tertul. Apol.
cap. 49.

Arnob. lib.

1. p. 30. 33.
34. 35.

Tertul. ad
Scap. cap. 4.
St. Hieron.
Catalog.

Script. Eccles.

St. Aug. de

Civ. Dei, lib.

2. cap. 2. &

4.

lib. 4. cap. 29.

Euseb. Ecc.

Hist. lib. 8.

cap. 8.

Tertul. Apol.

advers. Gent.

cap. 7. 8. 9.

22, 23, 27, &c.

Lactant. lib.

2. cap. 15.

16. 17.

lib. 4. cap. 27.

28. 29. 30.

Acts 16. ver.

17. 18.

2. Cor. 10.

ver. 4. 5. 6.

wise, the most judicious and the honourable; and even Kings, and Chief Rulers, and those of the highest Degree and Eminence; seems plainly to be the Hand of God, and to be done by that Divine Force and Energy, which could neither be controul'd nor resisted; and was likewise the Opinion of Gamaliel, that great Doctor of the Law, when consulted by the High-Priest and Sadducees, about putting of the Apostles to Death; And now I say unto you, refrain from these Men, and let 'em alone; for if this Counsel, or this Work, be of Men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Acts v. 38. 39.

And it cannot on any rational Grounds be suppos'd, that the Miracles that were wrought, or the Doctrine that was deliver'd by the Apostles, could be effected by the Devil, or the Powers of Darkness; nor that it was a Forgery contriv'd, or a Falshood by themselves invented, whereby to deceive, and delude the World: The First cannot be pretended, the Precepts of the Gospel pulling down the strong Holds of Satan, and destroying his Kingdom: For Piety, Meekness, Temperance, Justice, Charity and Mercy, and all the other Christian Virtues, being directly opposite and contradictory to Idolatry, Wrath and Luxury; to Rapine, Emulation and Cruelty;

elty; and to all the other Vices and Im-
 moralities, which support and under-prop
 his Dominions; it cannot therefore reason-
 ably be concluded, that these Endeavours
 could be for his Interest, or that he would
 assist in carrying on a Design, that was the
 most effectual in undermining of his Pow-
 er: Nor can the Second, with any shew
 of Argument be maintain'd, That a few
 obscure, simple, and unpolish'd Men; who
 were neither Politicians, nor Statesmen;
 neither Orators, nor Philosophers; who
 were Strangers to Politeness, and Elegancy
 of Expression; who had no winning Charms
 of Elocution, or Rhetorick; nor could in-
 fluence, nor affect their Hearers, with the
 Force or Strength of their Reasons; nor
 had any Power or Authority to back or
 strengthen what they had deliver'd; that
 these should turn Cheats, or Deceivers;
 could never be granted by impartial and
 discerning Men: Besides, had they known
 their Master to be a Counterfeit, or Im-
 postor, it is no way probable, nor can it
 possibly be believ'd, That they would have
 endur'd such Hardships and Trials, and so
 often ventur'd and laid down their Lives
 in asserting or defending of his Cause,
 whom they knew, or had suspected to
 have been guilty of so much Villainy and
 Falshood: Nor can any Man be thought
 to be so very foolish and stupid, or so void
 of all Sense and natural Sagacity, as to un-
 dergo

dergo all Sorts of Cruelties and Tortures, and even the most bitter and exquisite Pains, in the Conflicts and Agonies of Death, and yet have neither Pleasures, Riches, Honours, nor Preferments; nay, nor any Thing of temporal Profit or Advantage in his View. And, that this was the Lot, and Fortune of the Apostles, appears very plain from prophane, as well as sacred History: And indeed, their Simplicity and Innocence, with the Purity of their Lives; and Sincerity of their Doctrine, do manifestly declare, that they had no other Ends, nor Designs, than delivering of their Master's Message, enforcing of their Embassy, and advancing of his Kingdom: And for this, and by Virtue of his Promise, they expect to be rewarded with an Eternal Crown. This was it that weigh'd so far beyond all Sublunary Things, and that made em with Patience endure Tortures, cruel Mockings and Scourgings, not accepting of a Deliverance, that they might obtain a better Resurrection, Heb. xi. ver. 35, 36.

How ridiculously then absurd are the Jews, the Atheist, and the Deist, who deny this Revelation, when Men beyond all Cavil and Dispute; nay, beyond any Doubt or Exception, do most evidently prove the Coming of our Saviour! They met with all the Opposition that Flesh and Blood could give; nay, they contested with

Cels. Ap.

Orig. lib. 7.

p. 43.

Tertul. de

An. pag. 482.

Just. Mar.

Dial. cum

Tryph. pag.

337.

Euseb. Eccl.

Hist. lib. 5.

cap. 1.

lib. 8. cap. 8.

9, 12. lib. 9.

cap. 6.

Theodoret.

E. Hist. lib.

4. cap. 6, 7, 8,

9, &c.

Socrat. lib. 3.

cap. 9, 10, 11,

12, 13, 14, 15,

16.

Sozom. lib. 2.

cap. 8, 9, 10,

11, 12, 13.

Lactant. lib.

2. cap. 15. lib.

4. cap. 27.

Tacit. An-

nal. 15. p.

363.

1 Cor. 4. v.

10, 11, 12.

with Principalities and Powers, and with the Rulers of Darkneſs in High Places: For all the Poets and Philoſophers, and all the Orators and great Magicians, among the *Phenicians* and *Chaldeans*; and the wiſeſt and moſt eloquent among the *Greeks*, with the profoundeſt and moſt learned among the *Jewiſh* Rabbies, uſ'd all poſſible Methods, and left no Means unattempted, whereby to baſtle or confute this Doctrine. Nay, it was frown'd upon and diſcountenanc'd by Perſons of the higheſt Rank and Authority, and the Profeſſors and Publiſhers of it expos'd to the greateſt Ignominy and Contempt; and not only threaten'd with Bonds and Imprifonments, but thrown into Denſ and Dungeons, and from thence haul'd unto the Place of Execution: And tho' thus they preach'd the Doctrine of the Croſs, and liv'd poorly and meanly, deſpiſing Riches and Plenty, Honours and Preferments; tho' they bid their Followers and Hearers delight in Poverty and Contempt, and ſell what they had, and give it to the Poor; tho' they did freely rebuke and reprehend 'em for their Vices, and exhort 'em to the Practice of Meekneſs, Humility, and Self-denial, of loving their Enemies; doing good to them that hate them, and praying for them that did perſecute and deſpitefully uſe them: Tho' theſe, and the many preſſing Arguments they made uſe of, to diſwade 'em from indulg-

2 Cor. 4 v.
9, 10, 11, 12.
cap. 11. ver.
23, 24, 25,
26. And.
Acts 20. ver.
22, 23, and 24.
Ephes. 6. v.
12.
Juſt. Mart.
Colloq. cum
Tryph. & A.
pol. 2. pro
Chriſt.

2 Cor. 11. v.
25, 26.
Heb. 11. ver.
36, 37, 38.

ing of their Appetites, and gratifying of their brutal Lusts and Passions, must have been the only Way in appearance to harden their Hearers and provoke 'em to Hatred and Malice; or indeed the unlikeliest Method of prevailing with them, to embrace this pure and undefil'd Religion, who had for many Ages before been given up to Idolatry and Superstition, and had wallow'd in Sensuality and Pleasure; and tho' these seem'd to be very unfit Instruments for compassing of that great Design for which they were then employ'd, because of their Inability and Uncapacity in performing of a Work so very great and important; and tho' indeed the ordinary or natural Strength of the Undertakers, was no way proportionable to the Task, or rather vastly and infinitely unequal to the Undertaking it self; yet so powerful was their Preaching, so great was the Fear that fell on all the Jews and Greeks dwelling

Mark 16. v.

20.

Acts 5. ver.

7. 11.

Coloss. 1. v.

23.

1 Tim. 3. v.

16.

Acts 19. Ver.

17. 18, 19.

20.

at Ephesus, That the Name of the Lord Jesus was magnify'd, and many that believed came and confessed, and shew'd their Deeds: Many also among them that used curious Arts, brought their Books, and burn'd 'em before all Men; and they counted the Price of 'em, and found it fifty thousand Pieces of Silver; so mightily grew the Word of God, and prevailed.

Which shews, that this Authority was not from Men or Angels; from Devils, or reprobated Spirits; but only from him, who

who sent his Son to the World, to be a Propitiatory Sacrifice for our Sins: And after him, sent the Holy Ghost, the Comforter, who did endow the Apostles with the Gifts of Miracles and Tongues, for the Use and Edification of his Church, which then were met together; and to continue to the End of the World, in celebrating of his Praises, who was her Head and Defender, and Chief of all Principalities and Powers, and in adoring and magnifying with him, the Father and the Holy Ghost, who did all share and contribute in the Work of our Redemption. So that by all the Circumstances that I have mention'd, it must unanswerably follow, That Jesus Christ, the Messia, is already come into the World, to save Sinners; and having for this End constituted a Church, he gave the Representative Part thereof a Power, to condemn, or pardon Sinners, according to their Obstinacy, or Repentance; which brings me to the next thing propos'd, to treat of the Church.

Heb. 2. ver.
17. cap. 5. v.
1. and 2.
Vide cap. 7.
8, 9.
Acts 2. v. 1.
2, 3, 4, 5, 6,
7, 8.
Mat. 28. v.
18, 19. and
20.
Mark 16. v.
15, 19, 17, 18,
19, 20.

Mat. 9. v. 13.
Mark 2. ver.
17.
Luko 19. v. 2.
10.
1 Tim. 1. v.
15.

CHAP. II.

Of the CHURCH.

Malach. 1.
5. and 6.

Acts 17. ver.
22. 23, 24,
to the 32.

Plat. de Rep.
lib. 2. § 4. & 5

8. 10. de Leg.
Cic. lib. 1. 2.

de Nat. Deor.
Acts 2. v. 5.

41, 42, 43, 44,
46, 47.

cap. 8. v. 1.
2, 3, &c.

Lactant. Inst.
lib. 3. cap.

10. & 11.
lib. 4. cap.

28.
St. Aug. de

Civit. Dei.
lib. 10. cap.

1. 4, 5, & 6.
Vide Cic.

lib. 2. de Nat.
Deor. & Gell.

lib. 4. cap. 9.



the infinite Power and Goodness of God, with all his other immense Perfections naturally put Men in Mind of their Dependance on him; and that for our Support and Preservation, and the daily Continuance of these Favours, it will be necessary to worship, and adore this divine Being: Which is that, which we call Religion, a Tye and Obligation upon us, to be holy and devott, and to obey those Laws which are made by him, who has a Right to us, and all our Services: So this Religion will likewise engage Men to meet in Numbers, and Societies, and to appoint proper Places and Times, for their Supplications, Intercessions, and Praises to him, who is the only Hearer of Prayer, and Granter of all our Requests; and this I take to be the general

ral Notion of a Church: Which, that I may the better explain, I shall First consider what a Church is, and what its different Kinds and Distinctions are. (2ly) Whether, and on what Grounds it may be lawful to separate from a Church? (3ly) Whether there be any Church that is altogether free from all Error and Imperfection? (4ly) Whether they who may be of a Church, and are of none, may be sav'd? In speaking to the First, I shall not comprehend Angels, Patriarchs, Prophets, nor any of the Jewish Dispensation, in that Description which I give of a Church; but only those who are under the Gospel, and have the glad Tidings of Salvation publish'd to 'em: Which seems to have been the Method which the Apostles and Primitive Fathers did observe in defining it.

The Word Church seems immediately to come from the German Word Kyrk, or the old British Word Kyrk, which by them was taken either for the House of God, or for those who there met to worship him; so that the Word was us'd promiscuously, and sometimes taken for one, and sometimes for the other, and not improperly neither, being deriv'd from the Greek Word κerkon, which signifies Things pertaining to the Lord; and therefore may be either adapted to that Society, which is gather'd together, to laud, and extol the Divine Being; or, to the Place

Vide. Dom. Sot. lib. 1. Q. 7. Art. 2. lib. 2. Q. 4. Art. 1. Arnob. ad ver. Gent. lib. 2. c. 8. Vide. Sr. Hieron. in cap. 9. lib. A. mos. Cic. in Rhetor. lib. 2. St. Aug. lib. de Persecut. ad Strep. Vid. Epist. lib. 1. Inft. cap. 8. 9. 10. Ila. 52. v. 7. Nah. 1. v. 15. Luke 8. v. 1. Acts 13. ver. 32. Rom. 10. v. 15. Musc. Loc. Com. de Eccl. Bulling. Dec. Serm. 1. c. de Symb. A. post. Serm. 9. Conrad. Di. eter. Just. Ca. ter. de Symb. Apost. tit. Cred. Eccl. Sanb. Tertul. de Praef. adu. Her. lib. 3. Decret. ut. 40. Lactan. Inft. 4. cap. 30. Euseb. lib. 3. de Vita

Constan. cap. 47. whether they resort for those Ends and Pur-
 St. Cyp. de poses: But since most commonly it is ta-
 Unit. Book ken for the First, in the Writings of the
 St. Chrysost. ancient Fathers, and is in this Sense most
 Mat. Hom. ly us'd by our modern and reformed Di-
 49. vines, we shall next consider it as it is cal-
 St. Aug. de l'ed by the *Grecians* *ekklesia*, which Word
 Cruit. Del. comes from *ekkaleo*, to call or assemble;
 lib. 2. cap. 28. & ad Rom. and is a Metaphor borrow'd from the *Athe-
 Epist. 48. nian* Magistrates, who, by the Voice of
 Sr. Cyr. Alex. their common Cryer, having call'd some
 lib. 4. in of their chief Citizens, or Counsellors to-
 Blas. Orig. 4. gether, made, and gave Laws for the
 1. Cor. 14. v. Government of the People: Which Word
 18. cap. 14. v. being us'd by the Apostles, was appropri-
 33, 34, 35. ated to any Convention or Assembly that
 Mat. 16. ver. was call'd and met to hear and believe
 18. those Doctrines, which, by Virtue of their
 Rom. 16. Authority and Commission, were deliver'd
 ver. 16. to em. So that having thus consider'd
 Acts 2. ver. the Etymology of the *Greek* and *Saxon*
 47. cap. 5. v. Word, a Church may be thus briefly de-
 11. 3. ver. 4. fin'd, To be a Body or Company of Men
 11. ver. 26. call'd together, and met by the Voice of
 Eph. 1. v. 22. the Gospel, to repent, and be baptiz'd to
 Coloss. 1. hear the Word, and believe it, and to ad-
 ver. 18. minister and receive the other holy Sacra-
 17. id. Bp. ment of the Lord's Supper, according to
 Pearson, Art. Christ's Appointment and Institution: And
 Holy Cath. this seems to include all the necessary and
 Church, on the essential Parts of a Church, and agrees with
 Creed. the Definition given in the Acts of the ho-
 Psalm. 22. ly Apostles, in the first and second Chapters;
 ver. 22. for
 Acts 2. ver. 41, 42, 47. cap. 4. v. 31, 32.
 cap. 5. ver. 11. 14. cap. 8. v. 1. 38.
 Heb. 2. v. 12. 1. Tim. 3. ver. 15.
 Iren. lib. 3. cap. 6. & 40.
 lib. 5. cap. 17.

for there we read, That three thousand Clem. Alex. lib. 7. Strom. Tertul. lib. de Ger. Mil. Acts 1. ver. 413, and 14. cap. 2. v. 41. Souls were converted by St Peter, and added to them that gladly believ'd the Word, and were baptiz'd; and that all these continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and Prayers, the Lord adding daily such to the Church as should be saved. So that here we see the necessary Constituents of a Church are Baptism, and the Lord's Supper, Faith, Prayer and Devotion. He then that would be a Member of the truly Catholick and Apostolick Church, must by Baptism be initiated and grafted into the Body of Christ's Church, have his Faith and Christian Graces, by the Holy Eucharist, enliven'd strengthen'd, and confirm'd, and his Sins by this Seal and Symbol remitted: He must likewise hear, believe, and obey the Gospel, and incessantly continue in his Prayers, Praises, and Thanksgiving to the holy and undivided Trinity. And here we may discover the Error and Fallacy of the Roman Catholicks, and the Calvinists, who are the two grand Adversaries, which in this Treatise we are to grapple with, and whom we hope, by God's Assistance, from Scripture, Reason, and the Authority of the Fathers, either to convince, or confute.

I begin with the Cardinal, the great Champion for the Romanists, who in the second Chapter of his third Book, concerning

Clem. Alex. lib. 7. Strom. Tertul. lib. de Ger. Mil. Acts 1. ver. 413, and 14. cap. 2. v. 41. 42. 43. and cap. 9. ver. 31, 32, 35. cap. 26. v. 8. Eph. 2. v. 13. 6. 7. and Coloss. 1. v. 11, 12, 13. and 14. and 1. Pet. 2. v. 9. and Just. Mart. in Dial. cum Triplic. p. 229. St. Cyprian. 2. Epist. 93. Lactant. lib. Inst. 4. cap. 13. St. Amb. lib. 2. in Luc. 2. c. 9. St. Aug. de Civit. Dei. lib. 17. cap. 12. St. Chrys. Somn. 1. in cap. 2. v. 13. Ephes. Crasell. Aug. Ari. 7. Musc. Doct. Contin. de. Eccles. Vider. Per. Rias on the Ari. Cath. Church in the Creed. Pet. Mart. de Script. Auth. in Loc. Comm.

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ing the Church, thus describes it, To be a
 Confluence, or Concourse of Men gather'd
 together, and joining in the Profession of
 Christian Faith, and Communion of Sacra-
 ments, under the Conduct of lawful Pa-
 stors, especially of the *Pope*; the only Vi-
 car of *Christ* here: Which can be no right
 Definition of the Church, being inconsis-
 tent with the Word of God; having nei-
 ther the least Authority from Scripture,
 nor the slenderest Testimony of Reason to
 support or defend it: Nay, on the contra-
 ry, it is incoherent with both, and flatly
 repugnant to Antiquity, and to the Princi-
 ples and Doctrines, not only of all the Re-
 form'd, but of a great Number even of the
Romish Divines. There are three Things
 in this Description, which shew it not to be
 a sound and Orthodox Church, or not to
 be that set down in Scripture by the E-
 vangelists and Prophets. For First, It ex-
 cludes all from being her Members who
 are unbaptiz'd, and are Catecumens. Se-
 condly, The Articles set up and main-
 tain'd by this Church are not those of the
 Christian Faith. And Thirdly, There is
 no such Thing to be met with in all the
 Word of God, as that any Church, much
 less the Universal and Catholick, should
 be subject to the *Pope*, or Bishop of *Rome*,
 in making or receiving new Articles of
 Faith: And when this I have made out, it
 must be very rash and uncharitable in the
 Dissenters,

Epist. in Lab.
Pontif. cap. 4.
 5, 6, 8.
Lib. 4. Inst.
cap. 8. Sect. 1.
de lib. Nov.
Test.
Bellar. lib. 3.
cap. 2. 3, 4, 5,
 6, 7, 8, 9, &c.
de Eccles.
Lib. 6. de A-
mis. Grat. &
Stat. Peer. cap.
 12. 24.
Domin. Sot.
de Nat. Gra.
Lomb. lib. 4.
Sent. Dist. 21.
Vide Concil.
Trident. de
Baptism. &
Exam.
Chem.
Lactan. lib.
Inst. 4. cap. 30.
St. Cyp. ad
Juh. Ep. 73.
St. Aug. lib.
 4. *de Baptis.*
cap. 21. cont.
Donat. & cod.
lib. cap. 22.
Socr. Eccles.
Hist. cap. 25.
lib. 4.
Acts 10. v. 1.
Ven. Bed. in
eund. loc.
Tertul. lib. de
Præscript.
St. August.
Tract. 4. in
Joann.

Dissenters, to think, or give out, That we are of this Church; or any way favour their Doctrine or Principles. First then we say, That Bellarmine's Description of a Church is very erroneous, and comes far short of a true One; because he excludes Infants unbaptiz'd from the Church, and consequently from Happiness (there being no Salvation out of the Church). In this we, as well as all other Protestants, differ from them, looking upon Baptism not indispensably, but generally necessary to Salvation; meaning thereby, That it should be us'd, and by no Means omitted if the Person live, the Officer and the Elements can be had; but if there be an invincible, or absolute Impossibility, or such a Defect and Incapacity, that render the Difficulties insuperable; then certainly God will accept of us and our Infants, according to what we have, and not according to what we have not: For if God have made a Covenant with us, and our Seed, or that we continuing Holy, God will be our God, and the God of our Posterity; we cannot without reflecting on the Justice and Mercy of God, accuse him of this Severity of damning Infants, who are strangled in the Birth, or if they survive it, are in a Moment carried off before Baptism can be administred to 'em: And the same may be said of Catechumens, who are by Humility, Sorrow, Repentance,

See our Church
Catechism
and Rubrick,
and Canon about Baptism.
2. Cor. 8. v.
12. v.
Gen. 17. v. 7.
Rom. 11. ver.
17. v.
Gal. 3. v. 17.
Acts 2. v. 19.
John 1. v. 13.
Luke 1. v. 13.
14. 15. 16. 17.
Cap. 23. ver.
40. 41. 42. 43.
Joh. 5. ver. 5.
Gen. 17. v.
Heb. 2. v. 14.
15. 16. 17.
Exod. 1. ver.
22.
Mat. 2. v. 16.
Acts 2. v. 26.
Mark 16. v. 2.
Mat. 18. v. 14.
St. Iren. lib.
2. cap. 39.
St. Cyp. Ep.
73. Subai.
St. Ambros.
in Orat. Fun.
vel. Scrm. 13.
Obit. Emp.
Valent.
St. August.
de Baptism.
cont. Donat.
lib. 4. cap. 23.
24. 25.
Lib. 5. cap.
24. Epist. 58.
ad. Dardan.
5. Serm. 3.
de Nativ.
St. Bern. Ser.

1. in Romis
Palmar. S. Ep.

77.

Con. Elib. Can.

4. 28. S. 42.

Con. Carth.

3. Can. 5.

Con. Serap.

Provin. Celeb.

Ann. 7. im.

Theod. Reg.

Can. 3.

John 4. v. 23.

24.

Con. Nicen.

2. Cap. 1.

Constant. 8.

Can. 3. Trid.

Sess. 9. Sub.

Pro. 4. p. de

Inv. Ven. Rel.

Santi. S. Sac.

Imag.

Bellar. lib. 2.

de Imag. cap.

5. 6. 13. 20.

24. Vi.

1 Tim. 2. v. 5.

Bellar. Christ.

Doctr.

in Explicat.

Angel. Salut.

cap. 5.

Catech. Rom.

part 4. cap.

5. 6.

Sacr. Litan.

in Grat. Cat.

Placid. B. M.

S. Litan. de

Virg. in Ade

Loretin.

dic. Solit. Sc.

See what is

said on the Se-

cond Com-

municement.

Repentance and other Acts of Mortification and Penance, sitting themselves for being real Parts of the Church, who are already potentially such; and therefore by the Council of Eliberis and Carthage, they were admitted to Baptism, and to the Holy Eucharist, in Cases of approaching Death and Extremity; and by this it is visible, how wide the Difference is between us and the Church of Rome; which will yet farther appear by the Profession of their Faith, and ours: *We believe in One God, the Father Almighty, Maker of Heaven and Earth, and so do they: But then we worship him in Spirit and in Truth; but the Romanists by Pictures, Representations and Images. We adore the Holy Jesus, and pray him to intercede for us, whom we know to be the only Mediator between God and Man; and they direct their Petitions to the Blessed Virgin, to command her Son, or to the Saints and Apostles, to become Intercessors in their Behalf to God. I could in several other Instances shew the vast Distance between us and the Romanists, both in Principle and in Doctrine; but that I shall frequently have an Opportunity in explaining of the several Parts of our Catechism, to confute their Errors. I proceed therefore to speak of their Administration of the Sacraments, which is the second Particular that shews their Definition of a Church to be erroneous: For though our*

blessed

blessed Master appointed no other in his Gospel, or gave no Commission to his Apostles for continuing any more than those two, Baptism, and his last Supper: Yet in Contempt of this Institution, and contrary to the Precepts of the Gospel, and the Practice of the Primitive Fathers, they have added five Sacraments to the two, and to these, several superstitious Rites and Ceremonies, omitting some of the most necessary, fundamental, and essential Parts thereof: But I shall defer speaking to this Point likewise, till I come to answer the Question, How many Sacraments hath Christ ordained in his Church?

I go on therefore to the third Particular, (to be under the Government of the Pope, the only Vicar of Christ here upon Earth.) This Bellarmine takes to be the most material Point in the Definition, and which constitutes the very Essence of the Church; the Pope, as the Romanists teach, being absolute and independent in making and giving Rules for the Government of all Churches: For say they, by Virtue of his Commission and Authority, he can frame not only Canons and new Articles of Faith, but is even infallible in resolving of all Doubts, and of every Controversy and Dispute that may arise concerning them; and that what he decrees must be believ'd and obey'd, and that under the Penalty of eternal Damnation; a Doctrine indeed,

which

Mat. 28. ver. 18, 19, 20.
Mark 16. ver. 15. and 16.
Mat. 26. ver. 26, 27, 28.
1 Cor. 11. ver. 23, 24.
Acts 2. ver. 41, 42.
1 Joh. 5. v. 6, 7, and 8.
Joh. 19. v. 34.
St. Aug. de Bapt. cont. Don. lib. 4. cap. 24.
St. Bern. Epist. 77.
Concil. Florent. Ab. 5.
Concil. Trid. Sess. 7. de Sacra. Can. 1, 2, 3, 4, 5. Scilicet Bellar. Chris. Doctr. Expli. Sacra. S. Eccl. cap. 9.
Catech. Rom. Par. 2. de Sacram. cap. 1.
Bellar. lib. 2. de Effect. Sacram. cap. 2. § 24. lib. 2. de Confrat. cap. 2. lib. 1. de Ext. Unct. cap. 2. Scilicet. Vide Just. Apol. 2. pro Christi. Pug. 73. Tertul. de Resurrect.

lib. 3. & 4. which is so very absurd, that one would
adver. Mar- think, that the Rehearsal of it was Confu-
tion. St. Cyp. tation enough. However, since on this
lib. 2 Epist. 1. their main Argument of Inerrability does
ad Stephan. depend, we shall strictly examine it, and
St. Amb. in narrowly enquire into the Force and Weight
lib. de Sa- of their Reasons, and of those which are
cram. St. brought by our Church, to shew how
Aug. Epist. 5. groundless, weak, and fallacious, this Con-
ad Marcell. jecture and Assertion is.
lib. 5. de 'Tis true, they tell us, that our blessed
Civ. Dei. cap. Master gave him an absolute Power and
5. & lib. 5. Authority over all the Apostles; that he
de Doct. was consecrated Bishop by our Saviour,
Christ. cap. 5. but all of them by him; and that all the
Bellar. lib. 4. Laity and Clergy, without any Distinction,
cap. 3. de were by the first Institution subject to his
Pontif. & lib. Authority and Power; and not only to him,
3. de Verb. but to all his Successors in the See of Rome.
Dei. cap. 10. Bellarmine pretends to quote a great many
19. lib. 2. de Places out of Scripture, the Fathers and
Pont. cap. 27. the Councils to prove and establish his
lib. 2. de Cm- Doctrine, which indeed being wrested, mis-
cil. cap. 22. apply'd, and forg'd, can weigh but very
lib. 3. de little with any sincere, ingenuous, or disin-
Ecc. cap. 10. terested Reader: But that we may not seem
lib. 2. de Conc. partial, or incapable of returning a full and
cap. 2. & 17. satisfactory Answer to them, we shall
lib. 8. de briefly set them down, and begin with
Cler. cap. 7. those which seem to have most Weight with
Stapleton, them, and are constantly us'd in Defence
lib. 10. Prin- of their pretended Monarchy, Supremacy,
Doctr. cap. 11. or Headship; since Hierarchy is a Title too
Cortez in scanty
Enchirid. Conc. de sum- mo Pontif. Baron. in an- nual. anno Christi 373. Num. 21. Vide Conc. Constantinop. 8. Conc. 21. Concil. Flor. de Pap. Princ. Concil. Trid.

scanty and restrictive, only taking in the
 Clergy, which are but a Part of the
 Jurisdiction included in this original and
 universal Grant. The Texts are, Mat. xvi.
 v. 18, 19. And I say also unto thee, That
 thou art Peter; and upon this Rock I will
 build my Church, and the Gates of Hell shall
 not prevail against it. And I will give un-
 to thee the Keys of the Kingdom of Heaven:
 And whatsoever thou shalt bind on Earth,
 shall be bound in Heaven: And whatsoever
 thou shalt loose on Earth, shall be loosed in
 Heaven. John xxi. 15. So when they had
 dined, Jesus saith to Simon Peter, Simon
 Son of Jonas, lovest thou me more than these?
 He saith unto him, Yea, Lord; thou know-
 est that I love thee. He saith unto him, Feed
 my Lambs. And in the two following Ver-
 ses to the same Interrogation, the same
 Answer is given with the following Reply
 or Commission, Feed my Sheep. The third
 is Luke xxii. v. 31, 32. And the Lord said,
 Simon, Simon, behold, Satan hath desired to
 have you, that he may sift you as Wheat:
 But I have prayed for thee, that thy Faith
 fail not; and when thou art converted,
 strengthen thy Brethren. On these main Pil-
 lars is the whole Structure of Supremacy
 and Infallibility rais'd: And yet how feeble
 and infirm they are, will soon appear by
 comparing other Texts of Scripture with
 them already set down; and when to
 them we have added the Testimony of the
 Fathers

de Imag. Re-
 liq. Ec.
 Vide Chem.
 Exam. de In-
 dulgent.
 Vide Plat. in
 VII. Pap.
 Vide An.
 Sylv. Ep. 31.
 Greg. Epist.
 Rom. lib. 4.
 Epist. 26, 32,
 34, &c.
 St. Cyril, in
 Dial. de Trin.
 lib. 4.
 St. Cyp. de
 Simpl. Pra-
 lat.
 St. Hieron.
 ad Neopolit.
 & Evag.
 St. Chryst.
 Hom. de
 Pentec.
 St. August.
 Homil. 50.
 in Joan. Tract.
 120, & in
 lib. Retract.
 Theophyl. in
 Psal. 38.
 St. Bernard.
 de Consid. ad
 Eugen. lib.
 2. & 3. Con-
 cil. 5. Chal-
 Ait. 15. Con-
 cil. Carth. 3.
 Can. 26. Con-
 cil. Constan-
 tien. Sess. 4.
 & 5.
 Consl. Bas-
 len. Sess. 2,
 3, &c.
 Socrat. Eccl.

Hist. lib. 7. cap. 11. Socr. Eccl. Hist. lib. 3. cap. 10, 11, and 12. Vide Bellar. in Prefat. lib. de Sum. Pont. & in lib. 2. de Rom. Pont. cap. 2. 18, 19, 20, 21, 26, 31, &c. Lib. 4. cap. 1. 2, 16. Lib. 2. de Conc. cap. 2. 3, &c. Lib. 4. de Rom. Pontif. cap. 24. Dom. Soto in Inst. & Jur. lib. 10. Quas. 1. Artic. 3. Vide Concil. Trident. Sub. P. Pio 4. de Indul. & Ex. Comm. Calv. lib. 4. Instit. cap. 6. 7, 8, &c.

Fathers, it will quickly be made out, that St. Peter was not in Authority or Jurisdiction, superior to the rest of the Apostles; and consequently no such Superiority could descend to his Successors in the See of Rome, or in any other Province or Bishoprick. And the Texts of Scripture are very strong, which shew, that Equality which was among the Apostles; and they so clearly interpret each other, that they agree in all Particulars, and have not the least seeming Contradiction in them. And as to that, (*Thou art Peter, and upon this Rock will I build my Church*) the Meaning is, Thy Confession, or thy Belief, which is the same with the rest of the Apostles, whose Mouth thou at present art, is that Rock, on which, for its Firmness and Steadiness, I will build my Church; and thus continuing, I will so powerfully preserve and defend it, that the Gates of Hell shall not prevail against her; and that all the rest of the Apostles, who were thus resolute and unshaken in their Principles, were such Rocks and Stones as St. Peter was, and the great Foundation on which Christianity was erected; is very manifest from several Passages in sacred Writ, Rev. xxi. 14. *And the Wall of the City had twelve Foundations; and in them the Names of the twelve Apostles of the Lamb.* Ephes. ii. 20. *And are built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the Chief Corner Stone.*

Stone. And in the Epistle to the *Corinthians*; St. Paul calls himself the Wise Master Builder, that hath laid the Foundation, by the Grace of God given him; and by his Commission, who gave Power to lay no other than that which was laid, Jesus Christ. 1 Ep. iii. ver. 10, 11. And St. Peter calls those Strangers of *Pontus, Galatia, Asia, and Bythinia*, to whom he writ in his First Epistle, *Lively Stones, a Spiritual House, and Holy Priesthood*: So that this Title of Stone, or Peter, whether Greek, or Syriack, is given to St. Paul, the other Apostles, and to all firm and unshaken Believers, as well as to him. Nay in the Epistle to the *Galatians*, St. James, and John, are called Pillars of this Building, as well as *Cephas*, which was another Name for St. Peter; and which is yet farther to be observed, all the three give the Right Hand of Fellowship to St. Paul and St. Barnabas. Besides, St. Peter owns himself to be but an Elder, or Fellow-Apostle with the rest, and as a Brother, or Co-equal in his ministerial Function, exhorts them not to be Lords over God's Heritage: Nay, he was accused by the Apostles and Brethren in *Judea*. And St. Paul reprehends him for his Dissimulation, and not walking uprightly, according to the Truth of the Gospel, and tells him, that he was not inferiour to him, or the rest of the Apostles, but had labour'd more abundantly than they all: Yea, we read in

St. Pet. 1 Ep. 2. 5.

Gal. 2. 9.

1 Ep. Pet. 5. ver. 1, 2, 3. Acts 11. ver. 1, 2. Gal. 2. 14. 1 Cor. 15. 10.

2 Cor. 11. 5.

Acts 15. to
the End.

the Acts of the holy Apostles, that in that first Council at Jerusalem, tho' St. Peter spoke first in this Assembly; yet St. Barnabas and St. Paul had the same Privilege and Authority: And that after they had spoke, and had given their Judgment in the Matter of Circumcision, about which there was then so great a Contest and Dispute among the Jews and Gentiles, St. James's Opinion was approv'd of as conclusive and decisive in the Affair.

After this, by the Determination and Commandment of the Apostles, St. Paul and St. Barnabas were sent to Antioch, Syria, and Cilicia, and St. Peter before that, by the same Authority and Power, was sent to preach the Gospel in Samaria. Now can we suppose, if St. Peter had been Lord of all the Apostles, or Supreme in Jurisdiction and Authority over all this College; that they would have been all, or any of 'em so bold as to have contested with him, or have withstood him to his Face? Who can think that they would have ordered him to go among Wizzards and Enchanters, who used Witchcrafts and Sorceries; that they would have sent him from one Place to another, if he had been chief Ruler or Governor of all: Or, if that he had not been equally in Commission with the rest, who were to travel all Nations, and plant the Gospel? Can it be believed by any, that he would have allowed St. Paul and St. Barnabas

nabns the Precedence, submitted to their Censure and Reprehension, or given way to the Opinion of *St. James*, or acquiesced in the Decree of that first Synod of *Jerusalem*, if he only had had the determining and decisive Voice? This indeed is sufficient to shew, that Equality and Parity which was among 'em all; or that Unity and Identity of Faith which their blessed Master had recommended to 'em, and gave 'em severally and jointly, Power to publish and proclaim to all: So that *St. James*, *St. John*, and *St. Paul*, and all the rest of the Apostles, had equally Power and Authority given 'em, to feed the Flock of Christ, and had the Keys to loose and to bind, in the Kingdom of Heaven, in as ample Form and Manner bestowed upon them, as *St. Peter* possibly could have had: For the Commission is the same, and the Power equally extensive to all, and there is not the least Restriction or Limitation in the Embassy, or Credentials of one, more than there is in the others, which we may likewise clearly perceive in the *Acts of the Apostles*, Chap. i. and in *St. Matthew*, *St. Mark*, and *St. John's* Gospels. Take heed therefore, saith *St. Paul*, unto your selves, and to all the Flock over which the Holy Ghost hath made you Overseers: To feed the Church of God which he hath purchased with his own Blood. Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye

Acts 20. 28.
Mat. 18. 18.
John 20. 23.
Mat. 28. 19.
Mark 16. 14.
15.

shall loose on Earth, shall be loosed in Heaven. Which is farther explained in *St. John.* *Whosoever Sins ye remit, are remitted unto them: And whosoever Sins ye retain, are retained.* And in *St. Matthew.* *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Which *St. Mark* more particularly expresses. *Afterward he appeared unto the Eleven, and he said unto them: Go ye into all the World, and preach the Gospel unto every Creature.* Here then we see, that the Eleven, that is, all the Apostles as well as *St. Peter*, are entitled to the same Privileges and Prerogatives; and that one has no more Authority than the other, in or over the Church: That all had a Power to ordain and govern, to preach and publish the Gospel, and to punish or reclaim Offenders, by condemning or absolving of 'em, which in the Gospel is called *retaining, or remitting* of Sins, or now in our Church's Language, *Excommunication, and Absolution or Relaxation*, is beyond Dispute.

And this truly was the Sense of the primitive Fathers, who succeeded the Apostles in this Commission and Embassy, and who must be supposed to understand their Doctrine and Meaning best: That *St. Peter* was not in Authority or Jurisdiction superior to the rest of the Apostles. Thus *St. Cyprian* speaks: In the Person of one Man our Blessed Saviour gave the Keys to all

*St. Cyp. de
Simp. Pralat.
Tract. 3. lib.
Epist. 2. Epist.
2. lib. 4. Ep. 6.*

all the Apostles, that he might shew 'em that Unity and Agreement that ought to be among 'em all; and that all the rest were the same that Peter was, being by an equal Fellowship, Sharers of the like Dignity and Power. St. *Augustin*, in one of his Homilies, says: When all the Apostles had been ask'd the Question, Peter only answered, *Thou art Christ*; and to him it is said, *I will give thee the Keys*; as if he only was to have had the Power of Binding and Loosing, when indeed he spoke for, and in the Name of all, and they all with him had the same Authority given them. This was likewise the Opinion of St. *Ambrose*, *Origen*, and St. *Jerom*. St. *Ambrose*, in his Commentary on the *Galatians*. Who durst, said he, gainsay Peter the first Apostle, to whom the Lord delivered the Keys, if another did not know himself, by virtue of his Election, not to be inferior to him? And *Origen*, in his Homilies on St. *Matthew*. And dost thou think, said he, that the Keys of the Kingdom of Heaven were delivered to Peter alone? By no means; because our Saviour, in *John xx.* says to all the Apostles, *Receive ye the Holy Ghost*; and, *Whatsoever Sins ye remit, are remitted*, having constituted all the rest such as St. Peter was. And St. *Jerom* to the same Purpose: The Church is founded on all the Apostles, and all of 'em had the Keys of Heaven delivered unto them. Here we might give you the

St. Aug. Hom.
50. in Joann.
& Epist. 162.

St. Ambros.
Com. in Gal.
2. & de Incarnat.
Dom. Sac. cap. 4.
Origen. in
Hom. in St.
Matth.

St. Hieron.
lib. 1. cont.
Jovin. & in
Ep. ad Evag.

Theophyl.
cap. 2. Galat.
Bern. ad Eug.

lib. 3.
Euseb. Eccl.
Hist. lib. 2.

cap. 1.
Tripartit.
Hist. lib. 4.
Luke 6. v. 13.

and 17. cap.
10. ver. 1, 2,
Ec.

Acts 1. v. 13,
14, 15, Ec.
cap. 6. v. 5, 6,
7, Ec. cap. 8.
ver. 5, 6, 7,
Ec.

See the Epist.
to Timothy
and Titus.

1 Cor. 12.
v. 28, 29.
Eph. 4. v. 11.
and 12.

Mat. 20. ver.
25, 26, 27.
Luke 22. ver.
24, 25, 26.
Vid. Gerhar.
de Grad. &
Ordin. Min.
Con. Basiliens.
Sess. 2, 3.

Opinion of several of the Ancients, and of the Church Historians, in this Point, but that it would seem superfluous, the Scripture being so very plain and obvious, and wanting no Authority to explain or confirm it: And tho' some of the Fathers of the first Centuries speak very much in the Applause and Commendation of St. Peter, of his Faith, Constancy, and Sufferings, which, without doubt, were very great and eminent; and of his Precedence and Superiority, in being the first of that Rank and Degree, or for Order's sake, the Head and Chief of the College of Apostles; this, I say, our Church does own with them: And that the Seventy Disciples were inferior to the Apostles; and that there were in the Apostles Times different Orders and Degrees; as Prophets, Evangelists, Teachers; and after them, Bishops, Priests, and Deacons: Which is most clear from Scripture, Reason and Antiquity. Yet, that in the same Order, whether among the Apostles or Bishops there should be a Superiority of Jurisdiction, or an absolute, supreme, despotick Government over all, as is pretended by the Church of Rome, is contrary to our Blessed Master's Doctrine, and that of all Reformed Churches: And there are not a few who have bore a great Name, even among the Romanists themselves, who dispute and oppose this Tenet; as Cusan, Panormitan, Gerson, Almair, Alphonsus de Castro, and a great

great many others. And *Aeneas Sylvius*, afterwards Pope *Pius II.* did maintain the Popes to be inferior to Councils: And of the same Opinion were Pope *Adrian VI.* and Pope *Damasus*; which is yet farther confirmed by the Councils of *Basil* and *Constance*, and a great deal more to this Purpose we may read in *Averlinus's* Life of the *Aven. l. 4to.* Bishop of *Treves*, and *Collen's* Speech to *Annal.* Pope *Nicholas I.* calling him a Tyrant and *Vid. Caranz.* a Wolf, for pretending to this Supremacy, *in Summ.*

But were it granted, which can never be made out, That *St. Peter* was universal Bishop, or Supreme over all others in Jurisdiction and Authority; it must be very odd Reasoning, from thence to argue, that his Successors in the See of *Rome* must be vested with the same Supremacy of Power; because forsooth *St. Peter* lived and died at *Rome*, therefore the Bishops who succeed him there, should be supreme and absolute. They might indeed with better Authority have said, Our blessed Master lived and died in *Jerusalem*, was the High Priest, the chief Bishop, and supreme Head of the Church; and should not therefore the Bishop of that See be chief and universal Bishop over all the rest? This is just as if one should argue, *Moses*, who was Chief of the Prophets, taught the *Israelites* in the Wilderness, and died there, therefore this Primacy should be confin'd to a Desert. This is such trifling, inconsequential, and incoherent Reasoning,

Euseb. Eccl.
Hist. lib. 2.
cap. 14. lib. 3.
cap. 1, 2, 4.
6.
Gal. 1. v. 18.
Gal. 2. v. 1.
Rom. 15. ver.
25. and 16.
ver. 1, 2, 3,
4, 5, 6, 7, &c.
Euseb. ut sup.
& lib. 2. cap.
24.
Epiphan.
Heres. 27.
Niceph. lib.
2. Hist. cap.
35. lib. 3. cap.
6. lib. 8. cap.
30.
Platin. in Vit.
Pontif.
Iren. lib. 3.
cap. 3.
Clem. lib. 7.
Strom.
Lact. lib. 4.
cap. 2.

soning, that indeed the Rehearsal is a sufficient Confutation of it. Besides, *Antioch* was the first Place where *St. Peter* was Bishop, after he had departed from *Jerusalem*; and tho' afterwards, according to *Eusebius*, he was translated to *Rome*, and there was Bishop twenty five Years; yet, if there be any Deference to be paid to his Successors, because of the Place, it should be to the Bishop of *Antioch*, it being the first Seat. Farther, several argue from *St. Paul's* Epistles, that *St. Peter* was never at *Rome*, and seem to confirm it by our Saviour's and *St. Peter's* Sufferings under the Emperours *Tiberius* and *Nero*. Yet, since all, or the Current of Church Historians, seem to own *St. Peter's* dying Bishop of the See of *Rome*, we shall not contradict it, but farther prove from the first General Councils, That his Successors in that Bishoprick had no greater Power nor Authority over the Church, than the rest of his Fellow Bishops had; and this continued for some Hundreds of Years after Christ, and till that Difference which happened between the *Greek*, the *Asian*, and *African* Churches; for some of them being unjustly accused and excommunicated by the rest, they came to *Rome*, which was then powerful and rich, purely for Shelter and Defence. So that this Church at that time having aided and assisted the suffering Members of the other Churches, took an Opportunity from this

this Persecution (which was the Cause of their then generous Entertainment) to raise the Structure of their Supremacy and Power: And after this, some turbulent and factious Men among the Clergy, being censur'd by their own Bishops, they did appeal to the Bishop of Rome, who then pretending to determine all Causes, did, contrary to Scripture, and the Canons of the Church, about this Time, usurp this absolute Authority, which soon after was condemn'd by Provincial Synods and General Councils.

But before I come to the Authority of Councils, it will be necessary to give an Account of that History, and the Persons concerned, when first the Bishop of Rome did pretend to any Precedency over the Bishops of other Provinces and Countries. It was when the *Arian* Heresy had taken Root in the Eastern Churches, in the Reign of *Constantinus* and *Constance*, Sons to the Emperour *Constantine the Great*. About that Time *Athanasius* (for asserting of the Christian Religion, and vigorously opposing of them who had denied the Divinity and Incarnation of our Saviour) being deprived of his Bishoprick, was obliged to retire to Rome, whose Bishop *Julius*, having then prevailed with the Western Churches to espouse his Cause, and having given him an honourable Reception himself, made *Athanasius* and all the Churches, especially all such as were persecuted and afflicted, pay the Church of Rome

Tertul. lib. de Præscript. adu. Heret. & lib. 4. adu. Marcion. & adu. Gnost. St. Aug. lib. 1. de Consensu Evangel. cap. 10. D. Ruffin. lib. 1. Eccl. Hist. cap. 6. Vide Calvin. lib. Instit. 4. cap. 6 7. Soc. lib. Hist. Eccl. 2. cap. 2. Sozom. lib. Eccl. Hist. 2. cap. 9. 10.

St. Cyp. lib. 1. Epist. 3. 4. Concil. Mill. Can. 22. St. Aug. Epist. 93. and 162. Justin. Novel. Const. 123. cap. 22. Concil. Carth. 6. Greg. Epist. 54. lib 11. Conc. Sard. Can. 3. 7. St. Bern. lib. 3. de Consid. aduer. Eugen. Vide Binn. in Conc. Mill. Sard. Carth. 6. &c. St. Hieron. cont. Lucif. St. Hil. cont. Auxent.

Rome a great deal of Deference and Respect; Which tho' at first was done for the Soundness of its Communion, and because of its Ability and Readiness to defend and succour them who were in any Calamity or Distress: Tho' this, I say, was originally done for its Nobleness and Generosity to the afflicted, and not out of any Regard to its Superiority and Jurisdiction, which was not then own'd to be any more than what other Neighbour Churches had; Yet from this Time she unjustly usurped Authority over all the rest; and encouraged all (tho' guilty of Heresy and Schism) who had appeal'd to her, and had own'd her for the supreme Judge of their Controversies; which was the grand Cause of calling several Councils, which did afterwards condemn this and a great many other Errors.

Council. Nicen. 1. in Presat. de primat. Eccles. Roman. & in Can. 6. & 7.

The first Council that took Cognizance of this Matter, was that of Nice; there indeed the Title of *First Patriarch*, or of *Arch-Bishop of the first City*, was given to Rome: Not but that the other Patriarchs of *Alexandria*, and *Constantinople*, were equal to her Bishop in Jurisdiction and Power; but this was done for Order's sake, and tho' decreed to be the chief, or the first, yet was only to have Authority over his own Suffragans, those Churches adjacent to his See, and contain'd within the Limits of his own Province: To which all the other Metropolitans, in their respective Provinces and

and Diocesses; were adjudg'd by this Council, to have an equal Right with the Church of Rome. At this Council, *Vitus* and *Vincen-*
tine were present, as Proxies, or Represen-
 tatives of *Julian*, then Pope; and yet they
 strove for no Precedence or Superiority,
 being contented with the fourth Place:
 And if this Bishop had been then acknow-
 ledg'd by all, to be Supreme; it is not in
 the least probable, that his Legates would
 have suffer'd three Bishops, to have taken
 Place of him: And here it was, that St.
Athanasius did preside, and was own'd, as
 Head or Chief of that Council. Likewise
 in the Council of *Ephesus*, St. *Cyril* Bishop
 of *Alexandria*, took Place of *Celestine* the
 Pope, and presided in this Council, on his
 own Right, not minding the Legates, who
 were again put in an inferior Place; and
 in their Time and Order, did Sign the
 Canons and Decrees of this Council.
 And in the Second Council of *Ephesus*,
Dioscorus Bishop of *Alexandria* presided,
 and would by no means give Place to the
 Legates sent from Rome. I must own, in
 the Council of *Chalcedon*, by the Empe-
 rour's Command, the Pope's Legates there
 did take Place; but then this was extraor-
 dinary, and only for that Time, because
 of those great Heats and Divisions, which
 were in the *Ephesian* Council among the
Ephesian Bishops; and tho' *Leo* was then
 appointed Head or President, because of
 his

Vide Const.
1 Can. 2. 3.
§. 5.

St. Hieron's.
Epist. ad E-
vag. 85.

Concil.
Ephes. 1.
Can. 8.
Vid. 2. de
Dios. Epis.
Alexand.

Concil. Chalc.
Sub Valent.
& Martian.
Imper. & Can.
9. 28.

his Moderation and Temper, or till the Differences were compos'd that were then among the *Grecian* and *Asian* Bishops; yet this *Leo*, by Subtily and indirect Means obtain'd this Favour from *Marcion* and *Pulcheria Augusta* then Emperor and Empress; and therefore owns this Precedency to be only for that Juncture, and not what of Right belonged to him.

Concil Constantin. 5. in Prasat Menna. patr. Constantin. Præsid.

Concil. Carth. 1. Can. 1. Carthage. 2. Can. 26. Mill. præf. Vid. Calvin. lib. Inst. 4. cap. 6 & 7.

And this *Leo's* Successor did own; for in the 5th Council of *Constantinople*, which was held many Years after this; and where *Menna* its Patriarch did sit as President; there was no Dispute about the Precedency or Upper Seat; that Pope's Legates having freely given it to the Patriarch, as Head of this grand Assembly; And the like was done in the Council of *Carthage*. *Aurelius* its Arch-Bishop did preside, no Notice being taken, of the Bishop of *Rome* or his Legates: Yea, which is more, there was after this a Council in *Italy*, where *St. Ambrose* was President, and yet no mention made of the Pope. This Universal Headship was then so much despis'd and hated, that the whole *African* Church did forbid every Prelate's assuming the Name of Prince of the Priests, or the Chief, and the First of the Bishops; but that they should be contented with the Titles of Bishops of the First, the Second, or third See, as may be read at large in that great Council of *Carthage*. And in the

Time

Time of Gregory, when John Patriarch of Constantinople began to take the Title of Universal Bishop, he was so severely reprehended for his Ambition and Arrogance, that he was compar'd to *Lucifer*, and call'd the Fore-runner of *Antichrist*. But though this absolute Supremacy was so much discountenanc'd, and rejected for so many hundred Years after our Saviour's Time, by the unanimous Consent of all the *Eastern*, and most of the *Western Churches*; that is, by all the *Greek*, and a great Number of the *Latin, German, and the French*: Yet in these last Centuries, or within these five or six hundred Years, it has got but too considerable a Footing in *Christendom*: And what did make way for it, or how it comes thus to flourish, or make so great Progress in the World, is easy to determine: For as *Rome* took Advantage of the many Schisms that were among the Clergy; so it did of the frequent Irruptions, and cruel Wars that were among *Christian Princes*: And when *Greece, Italy, Germany and France*, were contesting for those Monarchies and Empires, and sheathing their Swords in one another's Bowels; then *Rome* laid hold of the Opportunity to extend her Dominion and Power; and to settle it the better, and to perpetuate it for the future, stuck at nothing to carry on the Design. Hence was Pope *Boniface's* siding with *Platin*, in *Phocas*, who murder'd the Emperor *Mauritius*,
Vita Bonif. 3.

ritius, and his approving of the Conspiracy and Treason, to be riveted and secur'd in his See. The same, or much like it, did *Zacharias* the Pope, in the Time of *Papin* of *France*: For having with this Usurper contriv'd the banishing of their true and real King, by this Means procur'd the *French*, who formerly had oppos'd the Papacy, and would not hear of their absolute Supremacy, now to submit to this Spiritual Tyranny and Pride. All which shew how little Ground or Reason there is for this Church's boasting of her absolute Superiority and Power. How erroneous her Doctrines, how unsound her Principles, and how treacherous and pernicious all her Practices are. How she has dethron'd Princes, murder'd Kings, massacr'd Cities, depopulated whole Countries, and embr'd her Hands in the Blood of Saints and Martyrs. Nay, What is it that she has not done? Or, What is it that she has left undone, to raise her own, and destroy all other Churches? And if after all this, we can own her to be Catholick and Infallible, we must renounce our Sense and our Reason, and even all the Articles of our Christian Faith.

Calv. Instit. 4. c. 1. & 8. Musc. Loc. Com. de Ecc. Tit. 1. 3. Pet. Mart. Loc. Com. But I now proceed to the Calvinists (and in them I doubt I may take in Quakers, Anabaptists, and all other Sectaries and Dissenters) I go on, I say, with their Description of a Church, which they will have call'd

Of the CHURCH

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call'd invifible, and to confift only of Mem-
bers elected and predeftinated to Salva-
tion; fo that all that are not of their Opi-
nion and Perfwaſion, are excluded from
their Societies, and confequently from end-
leſs Blifs and Folicity. I could heartily wiſh
that our Separatiſts, or Diſſenting Brethren,
had a little more Charity and Temper,
and would not ſuffer themſelves to be ſo
easily miſſed by falſe Guides, or without
due Enquiry and Examination, entertain
harſh and unbecoming Thoughts, of one
of the moſt pure and Apoſtolical Churches
now this Day in the World. The Presby-
terians, and Anabaptiſts (as for the Quakers,
Familifts, and the reſt of the Spawn of
this Schiſm, they are ſcarce worth taking
notice of) they give out, that they are the
true Church of England; and worſhip God
in Truth, and Purity of Spirit. That they
are God's choſen and peculiar People, and
by their Piety, Devotion, and the Regula-
rity of their Lives, are diſtinguiſh'd from
the Reſt of Mankind, who are Reprobates,
and decreed to endleſs Miſery and Ruin.
This 'tis to be doubted, is the Opinion, as
well as Doctrine, of many who differ from
us, in the Government and Diſcipline of
our Church: Which indeed makes theſe
Teachers and their Followers, but too like
the Donatiſts of Old, who confin'd Religion
to their own Sect, and would allow none
to be pure and Holy, or of the truly Ca-
tholick

Claf. 4. Loc.
1. de Eccl.
And. Riv.
Sum. Confro.
Traſt. 2.
Queſt. 2.
Mr. Perkins's
Expoſit. of the
Creed, the
Words, Holy
Catholick
Church.

Tertul. Kb. 4.
adv. Mare.

St. Aug. lib.
1. 4. 7. De
Baptiſ. cont.
Donat. & De
Civit. Dei,
20. cap. 9.

tholick Church, but such as were of their own Communion: Which was likewise the Practice of the false Apostles, who aiming at other Things, rather than the *Christian* Religion, us'd a Strictness and Severity beyond the true Apostles, as the fittest Mask and Vizard to carry on their Designs; and this to be sure, made way for their Invisible Church. God, without doubt, knows who are his; and though many of them may fall, yet do they rise again; God's Mercy being unlimited, and beyond our Comprehension, higher than the Heavens, and deeper than the Sea; yea, very great and extensive, beyond, and over all his Works: Therefore it must be very unchristian and uncharitable, to apply this Doctrine of Election to themselves, and that of Reprobation to all others. We are not to meddle with God's absolute Decrees of either, but all of us strive to enter in at the strait Gate, leaving the Result of all to him, who by his Apostle has taught us, that he is not willing, that *any should perish, but that all should have Eternal Life.* Hence we are in Charity to conclude, that they who have given up their Names to Christ in Baptism, continue in the Doctrine and Fellowship of the Apostles, who read, hear, and believe the Word of God; who receive the Holy Eucharist, and obey their Governors, Spiritual Pastors and Teachers, and avoid Schisms and Factions, struggle with

Mat. 24. ver.

11. 24.

Mark 13. v.

22.

1 Tim. 4. v. 1.

2, 3, 4.

2 Tim. 3. v. 1.

2, 3, 4, 5, 6.

7, &c.

2 Pet. 2. v. 1.

2, 3.

Rev. 2. v. 2.

2 Tim. 2. v.

19.

Job 11. v. 7.

8, 9.

Psa. 108. v. 4.

Isa. 55. v. 9.

Mic. 9. v. 17.

Psa. 145. v. 9.

Mat. 17. ver.

13.

2 Pet. 3. v. 9.

Ezek. 18. v.

32.

Prov. 8. v. 32.

33, 34.

Mat. 7. ver.

24, 25.

John 5. v. 21.

Cap. 6. v. 47.

Acts 2. v. 42.

47.

Cap. 4. v. 4.

1 Tim. 4. v.

16.

1 John 4. v. 6.

Rom. 3. v. 12.

13, 14, 15,

16, &c.

with their Lusts and Passions, and patiently bear their Afflictions; and being thus of that Militant, and suffering here on Earth, have all imaginable Reason to hope, and assure themselves of being of that Triumphant in Heaven hereafter: And this I take to be the truest Distinction of a Church, neither inclining to that of the *Romanists*, which say, that it is always glorious and resplendent; nor to that of the *Calvinists*, which is invisible and in the dark: And thus we are to shun both Extreame, and own, That the Church may be sometimes under a Cloud, and consist of a very little Flock; yet God will still have a Remnant, and some Thousands in *Israel*, that will not bow their Knees to *Baal*.

Luke 12. ver.

32.
Rom. 10. ver.

27.
Cap. 11. v. 24.

From hence you see, that our Dissenters, whether they be *Presbyterians*, *Anabaptists*, *Quakers*, *Familists*, or the like, do too much espouse and follow the *Pelagians*, *Novatians*, *Donatists*, and the *Calvinists*, whose Errors are so many, and Schisms so great, that we cannot allow them to be a Church, or to be lively Members of the truly Catholick or Apostolical One; especially whilst they continue in their Schism, and make a Rupture and Breach in that particular Church, of which they are, or ought to be: For as *St. Cyprian* well observes, he cannot have God for his Father, that has not the Church for his Mother; and how should they be own'd or suppos'd

De Unit. Eccl.

Calv. *Inst. lib.*
 4. *cap. 1. 8.*
 Bullin. *De*
Unit. Ecc.
Decad. 5. Ser.
 2. *De Baptif.*
Decad. 5.
Serm. 8.
 Pet. Mart.
Loc. Comm.
De Refur. &
Ecc. Min.
 Laſtan. *lib. 4.*
Inf. Div. cap.
 30. *De Har.*
Vide Epiph.
lib. 2. Har. 59.
 Socr. *lib. 4.*
Hift. cap. 23.
 St. Cyp. *lib.*
 4. *Epift. 2.*
 St. Aug. *De*
Har. ad quod-
vult, cap. 38.
 69. *in Epift.*
ad Vincent.
De Crut. Dei,
lib. 18. cap.
 49. *lib. 2. cont.*
Cref. cap. 34.
 John 13. v. 35.
 1 Ep. John 4.
 ver. 7. 8, 9,
 10, &c.

to be her Children, who are undutiful and rebellious, disobey her Doctrines, and deſpiſe her Diſcipline, and broach thoſe ſeveral Errors and Heresies, which are too often the uſual Stratagems, whereby they ſeek to undermine and deſtroy her Foundation; and that this they do, will very ſoon appear, by briefly conſidering what they teach and publiſh, for undoubted Truth and the Word of God: Thus the Calviniſts teach, That the Church is a Congregation of thoſe that are decreed and predeſtinated to Salvation, which is the Doctrine of Wickliſſ, Huſs, and our Presbyterians: The Pelagians, they ſay, That the Church is a Multitude of Men, ſo juſt and perfect, that they can commit no Sin; and this is the Faith and Belief of the Anabaptiſts, Quakers, and Family of Love. A third confine their Church to a Number of Men, who are ſo very pious and upright, that they never fall away from the Faith; or if they ſhould be ſo unconstant and irreſolute, as to renounce the ſame, are thereby deny'd the Benefit of Repentance, and for ever excluded from the Church; which was the Heresy of the Donatiſts, and Novatians. And now, how unſound theſe Doctrines are, or how ſevere and uncharitable theſe Mens Censures are, I leave to any ſober and unprejudic'd Man to determine. If our bleſſed Maſter's Character (*by this ſhall all Men know that you are my Diſciples, if ye love one another.*)

another.) If Love and Charity, if Friendship and Good-nature, if Peace and Unity, and living in Conformity to the Laws of God and Man ; or if being favourable in our Censure, and charitable in the Construction of Mens Lives and Actions, be the only true and infallible Way of knowing which is, or is not, a Church, or which is the purest, ours or theirs? They that separate and divide, and run clandestinely into Houses and Corners, and lead Captives silly ignorant Men and Women? Or they that assemble in the Houses of God, direct their Prayers and Petitions to him, hear the Word, and receive the Sacrament, or there worship and adore him, in that Form, and after that Method, which he himself has prescribed in the Law and in the Gospel. But to this I shall have an Opportunity of speaking more fully, when I come to treat of the Church of *England*: And before I do that, it will be necessary, according to the Method propos'd, to enquire,

Whether the Church and its Ministers can err in Points of Doctrine, or in the fundamental Articles of Faith? The Church of *Rome* pretends indeed to this Infallibility, and would be believed to make it out by several Passages of Scripture, and the Authority of the Fathers ; which, when duly considered, will weigh very little with sober and judicious Men. They will tell us, that their

Mat. 16.
ver. 18, 19.
cap. 28. v. 20.
John 1. v. 42.
c. 20. v. 23.

Eph. 5.
v. 25. 27.

1 Tim. 3.
v. 14. 15.

Eph. 1. 22.
John 16. 13.

Church cannot err, because our blessed Master has promis'd to be with it to the End of the World; and that the Gates of Hell, that is; all the Force and Cunning of the Wicked; whether their violent Persecutions, or sly Insinuations; their false Doctrines, or crafty Practices, should not prevail against it, or once make it swerve from the Catholick Faith. They likewise tell us, that the Apostle St. Paul calls Christ the Head of the Church; that he loved it, and gave himself for it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it should be holy, and without Blemish; that is to say, not liable to any Sin or Error, or not possible for this Church to err in Matters of Faith or Discipline, which they farther urge from St. Paul's Charge to Timothy. *These Things I write unto thee, hoping to come shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God, the Pillar and Ground of the Truth:* And if so, How is it possible (say they) that she should deceive, or be deceived, or even be liable to the least Fallacy or Mistake. They likewise tell us, That the Church is promis'd the Direction and Assistance of the Holy Spirit, which was to guide her into all Truth. They farther add, That in all Things we are obliged to obey the Church, *because*

because our Saviour in St. Matthew's Gospel says, *That he who will not hear the Church, shall be to thee as a Heathen and a Publican*: And if, say they, she was liable to Errors, unsound in her Doctrines, or rash in her Censures, then Thousands might be shut out of Heaven, and excluded from Happiness, for Things, false, uncertain, and untrue, which must be very absurd, and what Christ never meant should be done. They moreover say, that it was the Doctrine of the Apostles, and an Article of our Creed, Mat. 18. 17. That we should believe in the Catholick Church, and what St. *Augustin*, St. *Chrysostom*, and all the ancient Fathers did believe, that the Church was infallible, and could not err.

This indeed seems at the first View to be a fair and plausible Way of Arguing, and without being on our Guard, and well instructed by our spiritual Guides, it might draw us into a Snare, and perhaps encline the unwary (as I am afraid it has too often) to renounce their Profession and Principles. First, then, we are to know, that the Church of *Rome* calls it self a Catholick, or Universal, when it is but a National, or Provincial Church, like that of *Asia*, *Antioch*, or the like; which being a particular one, is liable to Error, and not exempt from Apostacy or Falling-away from the Truth. And tho', generally speaking, all the fore-mentioned Arguments be true, as to the

Bellarmin. lib. 3. de Eccl. c. 2. lib. Cont. 4. c. 4.

Catholick and Universal Church, that it cannot err as to Matters of sound Doctrine and Faith; yet as to any private, special, or particular one, it may, when not guided by the Word of God, or directed by the Influence of his holy Spirit: And tho' at different Times, and in different Places, some one or other of them, may have their Faults, and Failings, and be destitute of these great Helps and Assistances, without which they must unavoidably fall; yet there can be no Period of Time assigned, wherein God has not had a Catholick Church, or Members of this Universal, which have been free from Imperfection and Error in Matters of Doctrine. So that the Answer is very easy and clear, that the *Roman Church* is a particular Church, which being unsound in the Fundamentals of true Religion, and broaching Doctrines contrary to the Canon of sacred Scriptures, must needs err, and be deceiv'd: But the holy Catholick or Universal Church, observing the Precepts of the Gospel, preaching the Word, and administering the holy Sacraments, and being promis'd and assur'd of Christ's instructing and protecting of her to the End of the World, cannot possibly be erroneous in her Doctrine, or teach Things contrary to the Will of God.

The Arguments already brought, even by the *Romanists* themselves, do abundantly prove this Truth, and can only be adapted to

Mat. 16. 18.

c. 24. v. 24.

c. 28. v. 20.

1 Cor. 11.

ver. 26.

to the Catholick or Universal Church; therefore it will be necessary, that we shew you from Scripture and Reason, that particular Churches have been liable to Error, and that the Church of Rome can on no good Grounds pretend to be free and exempted from it.

If we then begin with the Church from the first Creation of the World, and run thro' all the Periods of Time, we shall find, that it has been subject to Errors and Mistakes; and that Persecutions and Afflictions have so often made it wander and abscond, or so far desert and renounce the true Faith, that there has been very little of a Church to be seen. In *Adam's* Family, when consisting but of two, there was Apostacy and Ambition; when increased but to two more, there is one slain, and the other become a Murderer, and was gone forth from the Presence of God; that is, he and his Posterity having deny'd the Faith, and departed from the true Church, did set up a distinct Form of Religion, violently persecuting all who had differ'd from them in their Way of Worship: And tho' it seem'd to flourish in the Time of *Seth* (for it is said, that *Men then began to call upon the Name of the Lord*) yet not long after this, and for many Years before the Flood, the Posterity of *Cain* improving in all Arts and Sciences, and growing mighty by their Wealth and Riches, and thereby insinuating

Gen. 3. to
the End.
St. Aug. in
Psal. 128.

Gen. 4. v. 8,
9, 10, and 26.
Gen. 6. v. 2, 3.
cap. 6. 7.

themselves into the Favour of the Patri-
 archs and their Families, did, by Inter-mar-
 riages and bad Examples, and by their crafty
 Solicitations and Allurements, make them
 Gen. 6.v.2,3. worship their Gods, and forsake the God of
 Cap. 6. 7. their Fathers: And for these gross Supersti-
 tions and Impieties, the universal Deluge
 having swept Man and Beast from off the
 Earth, when only eight escap'd into the Ark,
 Cap. 9. ver. then did a cursed *Cham* enter and get in
 22, 25. among them. After the Deluge, when the
 Cap. 11. v.31. Church was confin'd to *Abraham's* Family,
 we read in the Book of *Joshua*, that most
 Joshua 24. of them served other Gods. And if we go
 ver. 2. farther, and take a View of *Jacob's*, after
 St. Aug. de their Departure into *Canaan*, we shall find
 Civit. Dei. but a very few of them, that were altoge-
 lib. 15, c. 12. ther free from Idolatry; nay, among them
 who came with him from *Mesopotamia*,
 Gen. 31. 19. there was *Rachel*, who stole her Father's
 Gods, and several besides that were given
 to the Worshipping of Images, as may be
 easily gather'd from *Jacob's* reprehending
 Gen. 35. 2. of them. Then *Jacob* said unto his Household,
 and to all that were with him, Put away
 the strange Gods that are among you, and be
 clean, and change your Garments.

When the great Famine obliged this Fa-
 mily to go into *Egypt* and settle there, they,
 after the Manner of the *Egyptians*, did fall
 down to a Molten Image, and worship the
 Figure of a Cow; and after they were de-
 livered from the *Egyptian* Bondage, and fed
 and

and taken Care of in the Wilderness; yet there they murmured against God, and often upbraided *Moses* his Servant; for which it is said by the Apostle *St. Paul*, That God was not well pleased with many of them: Exod. 32. 29
1st End.
Ezek. 20. 7.
1 Cor. 10. v. 5.

The *Israelites*, after this, being conducted into the Land of Promise, there arose a Generation among them which knew not God, but did Evil in his Sight, and worshipp'd *Baal* and *Astartoth*. Judges 2. v. 11, 12, 13.

If we go farther downwards, and come to *Eli's* Time, we find, that the Word of God was precious, and that then there was no open Vision; that the Sons of *Eli* were Sons of *Belial*, and their Iniquities so great, that they made Men abhor the Sacrifice of the Lord. So scandalous were the Lives of the Priests, so unsound their Doctrines, and corrupt their Principles, that the People had very little or no Regard for Religion. After *Eli*, succeeded *Samuel*, who again restor'd divine Worship to the *Israelites*; but they finding Fault with him, and desiring, that they might have a King like other Nations, had *Saul* for their Murmuring given them, who also consulted Wizards and familiar Spirits, and acted contrary to the express Word and Command of God: So that in the Days of *Saul*, the Worship of God was at a stand, and no Mention made of the Ark. And tho' the Church did flourish in *K. David's* Time, his Successor, yet *Solomon*, his Son, was so addicted to

1 Sam. 28. 7.
1 Chron. 13. ver. 3.

to

to Sensuality and Pleasure, and so intent on the Gratification of his unruly Appetite, that he was, by the Blandishments of his Wives and Concubines, perswaded, not only to forsake the Religion of his Father *David*, but even to worship the Gods of the *Sidonians* and *Moabites*; and no doubt, by his bad Example and Practices, his Courtiers, Favourites, and Servants, were likewise prevail'd with to own those Deities. *Rehoboam* succeeding his Father *Solomon*, and rejecting the Advice given him by his Counsellors, ten of the twelve Tribes went off to *Jeroboam*, and only two, *Juda* and *Benjamin*, clave to him: And after this Defection, the Kingdom being divided into two, that of *Israel* consisting of ten Tribes, and that of *Juda* consisting of the two: The former having revolted and fallen away from their King, they did soon abandon and renounce their God: For by *Jeroboam's* Persuasion, who then possessed the Crown of *Israel*, the ten Tribes, declining the true Worship of God in *Jerusalem*, had two golden Calves erected in *Dan* and *Bethel* for their Use: And for this Idolatry and Superstition, *Jeroboam* is said to have made *Israel* to sin, and many heavy Judgments are denounc'd against him: *But thou hast done Evil above all that were before thee: for thou hast gone and made the other Gods, and molten Images, to provoke me to Anger, and hast cast me behind thy Back: Therefore behold, I will*

1 Kings 11.
ver. 4, 5.

1 Kings 12.
ver. 13, 14,
17, 18, 19, &c.

1 Kings 12.
v. 28.

1 Kings 14. 16

1 Kings 14.
v. 9, 10, 11,
&c.

will bring Evil upon the House of Jeroboam, and will cut off from Jeroboam him that pisseth against the Wall, and him that is slout up and left in Israel, and will take away the Remnant of the House of Jeroboam, as a Man taketh away Dung till it be all gone. And God being thus provok'd by the Israelites and their Kings, he gave them up into the Hands of Salmaneser the King of Assyria, ^{2 Kings 17. v. 5, 6, 7, 8, 9, 10, &c.} who in the Year of the World 3231, did destroy their Metropolis Samaria, and carried their Ten Tribes Captives into his Country: And about 133 Years after this, in the Year of the World 3364, the ^{2 Kings 24. v. 10, 11, 12, 13, 14, &c.} two remaining Tribes of Judah and Benjamin, were likewise under a Babylonish ^{cap. 25. v. 1, 2, 3, 4, 5, &c.} Captivity, and Jerusalem their chief City, with its Temple was besieged, taken, and burnt to the Ground: And without doubt most lamentable was the State and Condition of the Church of Juda at this Time, when thus miserably afflicted and persecuted by Nebuchadnezzar the King.

But after seventy Years Oppression and ^{1 Ezra. v. 5, 6, 7.} most bitter Slavery, being again restor'd to their Worship and former Liberty; and their City, with their Temple, being rebuilt and beautified by their Captains; they did yet farther incense God against them, who in the Year 3804, was pleas'd ^{Jos. lib. 1. de Bello Judaico. cap. 1.} to raise up Antiochus Epiphanes, or so far give Way to his Rage and Fury against this

lib. 2. cap. 7. this People; that he again raz'd their City, robb'd their Temple, and put many Thousand Citizens to the Sword: And at so low an Ebb was the Church then, that not a few of those who escap'd this Slaughter did comply in sacrificing to the Tyrant's Idols, as we may read at large in the first Book of the *Maccabees*. Yea, many also of the Israelites consented to his Religion, and sacrificed unto Idols, and profaned the Sabbath.

Mac. 1. lib. cap. 1. v. 43.

If again we consider the State of the Church, a little before our Saviour's coming into the World, we shall find but a very few, that were sound and orthodox in their Principles: Among them we shall meet with a *Joseph*, and a *Mary*, or with a *Simeon*, and some Shepherds of *Bethlehem*:

Mat. 2. Luke 1. 2.

Jos. lib. 2. de Bello Judaico. cap. 7.

Mat. 15. 16. 20, 23.

John 7. v. 47 and 48.

Acts 1. v. 6, 7 and 8.

John 3. v. 1, 2, 3, 4, 5, 6, &c. cap. 7. v. 50, 51, 52, 53. cap. 19. v. 38 and 39.

But if we come to the *Pharisees*, *Sadducees*, and *Essenes*, and take a View of their erroneous and pernicious Doctrines, of making the Kingdom of the *Messia* to be an earthly and temporal Monarchy, to be usher'd in and attended with the greatest Glory and Splendor; that the Letter only of the Law was to be regarded, and yet their Traditions were to be equal, if not preferable to it. And a great many such Things they taught, which shew'd this Church of *Israel* to have been very unsound and erroneous, tho' some few of her Members were truly Catholick in their Principles, and did readily obey those Precepts which

which were deliver'd by them who sat in *Moses's* Chair.

And if we proceed farther to the Churches of the *New Testament*, or those under the Gospel-Dispensation, it will be no difficult Matter to make out, that they have likewise err'd in the Doctrines and Fundamentals of Religion : For about the Time of our blessed Master's Passion, the High-Priests, Scribes and Pharisees, who then seem'd to constitute the Church, and boasted of their succeeding *Aaron* in the Priesthood, did all with one Voice condemn our Saviour in their Council : Where likewise *Judas* did betray, and *Peter* deny him. The rest of the Apostles fled, and hid themselves, thro' Fear of Persecution, all the People consented to the Sentence, and with the loudest Voices cried out, *Crucify him, crucify him*. So that the penitent Thief, at that Time, seem'd to be the only Confessor, or the Person who truly own'd the *Messiah*, to be the Christ and Saviour of the World. Indeed *Joseph*, and *Nicodemus*, at a Distance, and being out of Danger, did in some Measure confess the same, but few there were, who did it freely and boldly before Men. And after our blessed Master's Ascension, the Gospel being planted and publish'd throughout the World, so great were the Tryals and Sufferings of the Clergy and Laity, in the Time of the Ten Persecutions, especially

Matth. 26.
Mark 14.
John 18.

*Imp. Hist. the
Reign of Dio-
clesian.*

*Euseb. de vi-
ta Const. cap.
48. 50.*

*Ruffin. lib. 1.
c. 18.*

*Socr. lib. 2.
c. 2. 8 & 11.*

*Theod. lib. 2.
cap. 4.*

*John 3.
Acts 1.*

*John 20. v. 9.
Acts 10. ver.*

*14 and 20.
Cap. 11. v. 2.*

*1 Cor. 1. ver.
10, 12.*

Gal. 1. v. 6.

cially of that under *Dioclesian*, that very few were found, who did boldly profess the Truth. And in *Constantine the Great's* Time, who was a true Friend and noble Benefactor to the Church, and had in a great Measure restor'd its Peace, and freed it from those violent Persecutions to which it then lay open; yet in this Conqueror's Reign, *Arianism* did so far prevail, that there was only *Atbanasius*, and a few with him, that durst openly own the truly Christian Religion; which was at length the Cause of his Exile, or rather voluntary Departure unto *Rome*. What should I farther say of those two great Apostles *St. Peter* and *St. John*, who err'd about the *Messia's* earthly Kingdom and Grandeur, the Return of *Elias*, our Saviour's Resurrection from the Dead, the calling in of the *Gentiles*, and the Abrogation of the Ceremonial Law? Did not the Church of *Corinth* err in the Doctrine of the Resurrection, Christian Liberty, and the Lord's Supper? And were there not frequent Schisms and Divisions among them, some saying, that they were of *Paul*, some of *Cephas*, and some of *Apollas*? And did not the Church of *Galatia* err, in removing from him that call'd her into the Grace of Christ unto another Gospel? And should we farther mention the seven Churches of *Asia*, spoken of by *St. John* in the *Revelations*, do we not find, that the Church

of

of *Pergamus* had embrac'd the Doctrine of the *Nicolaitans*? That *Thyatira* had suffer'd the Woman *Jezabel* to seduce God's Servants, and teach 'em to commit Fornication, and sacrifice to Idols? Is not the Church of *Ephesus* reprov'd, for leaving of her first Love; the Church of *Sardis* rebuk'd, because her Works were not found perfect before God? And *Laodicea* threaten'd, because unconstant and lukewarm? So then because thou art neither hot nor cold, I will spue thee out of my Mouth.

Rev. 2. v. 12
and 20.

Rev. 2. v. 4.

Rev. 3. v. 16.

From hence we learn, that particular Churches may, and do err. For why should they be so often caution'd to take Care of false Prophets and false Christs, to try the Spirits whether they be of God, or not, and to beware of being seduc'd, or ensnar'd, because some should come, who, if it were possible, should deceive the very Elect? What should be the Cause of all this, but that we are apt to go astray, and swerve from the Truth. And it cannot indeed seem strange, that they who are cloth'd with Flesh and Blood, are subject to human Infirmities, and live in a State of Imperfection and Frailty, who know but in Part, and see obscurely, as through a Glass, should sin, and be subject to Error: Which was the Opinion of St. *Augustin*. St. Paul says, that the Church should be subject to Christ; it should not then prefer itself to him, because he always

Mat. 24. vers
24.

1 Cor. 13. 9.

Aug. contra
Crescon. lib.
2. cap. 21.
Paulus dicit
Ecclesia est

subdita Christi. Non igitur debet Ecclesia sese Christo praponere: Cum ille semper veraciter judicet: Ecclesiastici vero judices ut homines plerumque falluntur.

John 8. ver.
31, 32.
John 15. ver.
14.

1 Tim. 6. v. 3.

ways judges rightly: But the Officers or Bishops of the Church being Men, are liable to be deceiv'd: Which was likewise the Doctrine of St. John, 1 Ep. i. 8, 9. *If we say that we have no Sin, we deceive ourselves; and the Truth is not in us.*

But here we are to consider, that tho' all Men are liable to Fallacies and Mistakes, and though every particular Church may err, and be deceiv'd: That yet the Universal cannot, nor any Particular, whilst govern'd by the Canon of Sacred Scripture, and guided by the Assistance of the Holy Spirit; which though the Bishops and Pastors have not, in that Measure, or after that extraordinary and miraculous Manner, which the Apostles and Evangelists had: Yet using their Endeavours, in the Ministry of the Word, and observing those Qualifications requir'd of them in the Discharge of their distinct and respective Trusts; God will certainly be with them, defend them from all false Doctrine, Heresy and Schism, and never suffer the Gates of Hell to prevail against them.

Yet notwithstanding all this, if particular Churches, or if any Church whatever will prefer their Doctrines and Traditions to the written Word of God, or command; or forbid Things not mention'd, nor inserted in the Holy Scriptures: Or, if in short, they do add one Tittle to them, or diminish ought from them; or in any Ways act

act contrary to the true Meaning and Intent of the Gospel, by corrupting, perverting, transposing, or misapplying any of its sacred Truth, they must of Necessity be guilty of many Falshoods and Errors: And that the Church of *Rome* is such, we have sufficiently proved already; though in some of the following Chapters we shall more abundantly evince the same.

And as we have shew'd you, that there is no Infallibility in this Church, so I shall clearly make out, that there is none in the Pope, nor in their General Councils; and when this I have done, it will be easy to demonstrate, whether there be Salvation in this Church, or in any other? Or, what must become of them, who may be Members of a truly Catholick and Apostolick one, and yet are of none? I need not insist very long in shewing you, that the Bishops, or as they call them, the Popes of *Rome*, have been frail and sinful, like other Men; or I should have rather said, most notoriously vicious, and scandalously impious, beyond all other Sinners. It were almost an endless Work to give you Instances out of History, and shew you what gross and crying Sins they have been guilty of; but since this, *Onuphrius*, *Platina*, *Baldus*, and many others have done, I shall be but brief in giving you a Description of them. We read, that from *Sylvester* the Second, who by evil Arts,

Conranza
Summ. Vig.
Pont. p. 355.
357.

*Imper. Hist.
The Life of
Otho IV.*

*Imper. Hist.
The Life of
Henry IV.*

*Tertul. ad-
vers. Prax.
Damasc. in
Pentif.
Hieron. in
Cat. illust. &
in Verb. Arat.*

*Vide Plat. in
Anast. & Vit.
a iurum P. nt.*

*Imper. Hist.
The Life of
Lewis V.*

Frauds, and indirect Means did obtain the Papacy, till the Time of Gregory VII. who in the Year 1072, or thereabouts, was made Pope: They were all Magicians: So that for the Space of seventy odd Years, they were given to Necromancy, or studying of the Black Art. And this Gregory VII. as one of the Cardinals writes of him, is reported to have burnt the consecrated Bread, because from it he could not have Responses against Henry IV, then Emperor of Germany; and so insolently did he behave himself to this Prince, that for Penance he order'd him to put off all his Royal Robes, and when the Ground was crusted over with Snow and Ice, to walk three Days bare-footed, and then kneel, and beg for his Absolution and Pardon. Pope Zepherinus was a Montanist, Marcellinus an Idolater, Liberius an Arian, Anastasius a Nestorian, Vigilius an Eutichian, and Honorius a Monotholite. Pope John XX. taught, that the Souls of Men were dead till the Day of Judgment; and John XXIII. that the Soul was to die with the Body, and no more capable of a Resurrection than the Brutes or Beasts of the Field. Gregory VII. is said to have murder'd six Popes, to make Way for himself: And Sylvester II. with four more, to have devoted themselves to the Devil, to be advanced to the Papacy: And Boniface VIII. to have come in like a Fox, and reign'd like

like a Lion, and turn'd out like a Dog. Another Historian says, that there were twenty seven Popes, since the Foundation of the Popedom, that were accus'd of Simony, Murder, Sodomy, Idolatry, and of the grossest Immoralities and Crimes. Besides, there have been Schisms of thirty Years standing, between Urban the VIth and Clement the VIth, and Vacances for several Years and Months, and three Popes at the same Time, own'd, and supported by different Parties and Interests; and where this Infallibility could be then, is not by that Church to be so easily determin'd; though there can be nothing more clear, than that it was in none of those Criminals who did thus pretend to, or contest for the Papacy, or this Inerrability. From which it will plainly be infer'd, that in Men given to Irreligion and Division, to Sorceries, Sacrileges, and Murders; to Adulteries, Idolatries, and Thefts; to Atheisms, Superstitions, and Unbelief; and in short, to all Manner of Immorality and Vice, there can be no such Thing as Infallibility to be found.

And as it is not in this Supreme Head of their Church, neither can it be in their Provincial Synods, or General Councils: For as they are made up but of Archbishops and Bishops, who, as Men, are liable to Error; so their Judgments, Canons, and Decrees, are likewise obnoxious

Carol. Sigon.
lib. 8. de
Regno Italia.

Bellarmin. lib.
4. de Pont. R.
cap. 14. Erant
eo tempore
tres qui Pon-
tificates haberi
volebant. Ge-
orgius 12.
Johannes 23.
Benedictus
13. Nec pote-
rat facile ju-
dicari, quis
eorum verus
et legitimus
esset Pontifex,
&c.

to the same. Were they without Error or Mistake, or infallible in what they did propose, determine, and enjoin, for the Rule of Consciences, or Government of the Church; then they must be Apostles and Evangelists divinely inspir'd, and taught by that Holy Spirit, which cannot err, and must guide them into the Way of all Truth: But since to this they can on no good Grounds pretend, it must of Necessity follow, that General, as well as Provincial Councils, are subject to Error: And if it was not so, we cannot suppose, that subsequent Councils would so often have made void and null, what the former had so publickly decreed. And that this has often been done, St. *Augustin*, in his Writings tells us: *Who knows not*, said he, *that Provincial Councils are corrected by General ones, and the former General Councils by the latter, and them that come after?* And of this Matter History gives us a full Account, where we see, the erroneous Principles, and pernicious Doctrines of some reprehended and confuted; and the contrary approv'd, confirm'd, and applauded. That this was the common Custom of Councils, to reform, correct, or condemn, may be seen by these following Examples:

The second Council of *Arles* decreed, That no married Man should be admitted to the Priesthood, which the Council of *Gangren* had before allow'd. The first Council

Aug. lib. 4to
de Bap. contra
Don. cap. 3.
Quis nesciat
Provincialis
Concilia e-
mendari posse
per plenaria,
& plenaria
priora per po-
steriora? Et
quis nesciat
ipsa Concilia,
qua per singu-
las Regiones,
vel Provincias
fiant, plenari-
orum Concili-
orum autori-
tate, que fiant
ex universa
Orbe Christia-
no sine ullis
ambagibus ce-
dere: ipsaque
plenaria saepe
priora, poste-
rioribus e-
mendari, &c.

Concil. 2. *Ar-*
aten, Can. 2.

Concil. *Gan-*
gren. Can. 1.
lib. 4.

Council of *Constantinople* did order the Primacy, and absolute Dominion over the Church, to be given to the Bishop of *Rome*.
 But that third Council of *Carthage* forbid, that any should be called Prince, or Chief of the Priests. The same third Council of *Carthage* calls the Apocryphal Books Canonical, and as such, orders them to be read, which the Council of *Laodicea* had before that taken no Notice of. The Council of *Toledo* admitted him to the Sacrament, that kept a Concubine, provided he was not married himself. The Council of *Worms* commanded Thieves to be found out, by tending the Eucharist to them. The second Council of *Nice* order'd Images to be worship'd, which the Council of *Constantinople* did before that decree to be sinful and unlawful; and so of the rest of the Councils, which did confirm, reform, or condemn each other: Which may be read at large in the Councils of *Trent*, though the last is full of Errors, and the worst of all. By all which 'tis visible, and will easily be granted, that Provincial and General Councils may, and do err: Not but that there is a great deal of Deference to be paid to both, when they are legally met, and by the Command of the Prince, and act nothing but according to the Precepts of the Gospel, and the Canons of the truly Orthodox and Apostolical Church. To disobey these

Concil. Constantin. prim. Can. 5.

Concil. Carthag. 3. Can. 26.

Concil. Carthag. 3. Can. 47.

Concil. Laodiceen. Can. 17. 59.

Concil. Tolled. 1. Can. 17.

Concil. Wormat. Can. 3. Vide Concil. Elib. Can. 36.

Concil. Nic. 2. Act. 6. & Disp. inter Epiphaniu & Gregorium.

Concil. Constantin. sub Copronymo.

Concil. Francfort, An. 794.

Conc. Trid. 4. Sess. Dec. 1.

Sess. 5. Dec. 1.

Sess. 6. Can. 11. Exam. Cbem.

Acts 15. ver. 6, 7, 8, 9, 10, 11, 12, &c.

Cap. 16. ver. 4 and 5.

St. August. Epist. 118.

St. Bernard. Epist. 91.

*St. August.
de Bap. contra
Donat. lib. 2.
cap. 6.*

Rules, when good and convenient, or when proper and useful for the Government and Instruction of the Church; and when it is likewise approv'd of, and confirm'd by Sovereign Authority; I say, not yielding Obedience to these Decrees and Canons, is acting contrary to our Superiors Command, and even that of the Apostles, who bid all Things be done decently, and to mutual Edification.

1 Cor. 14. 40.

2 Cor. 13. 40.

St. Cyprian.

Epist. 4. ad

Pleb.

Epist. 76. ad

Mag. de Bap.

Novatian. &

lib. de Unit.

Eccles. Numb.

16. ver. 1, 2,

3, 31, 32, 33,

&c.

And hence it will appear, that it is a very great Sin, and publick Offence, to separate from a Church, or despise, and reject her Doctrines and Canons, which is truly Apostolical, and established by Authority; which is National, and our own, and hath all those necessary Qualifications which constitute a True and Orthodox Church; which shall be the Subject of the following Chapter. But before I come to that, it will be necessary to shew, what Schism is, who are guilty of it, and how great the Aggravations are which attend this Sin, or how scandalous and pernicious the Consequences are, of absenting from our own Church, and creeping into Houses, or going into unsanctified and clandestine Meetings.

Many, I am afraid, have this Word *Schism* in their Mouths, and use it frequently in their Discourses, who have but a slender Notion of it; I shall therefore endeavour to give the true Sense and Meaning

Meaning of the Word, vindicate our Church from the Aspersions of the *Romanists* and *Dissenters*, and plainly shew, that they are the Persons who are guilty of this *Rupture* and *Division*. Schism then is a wilful, and sinful Departure from the Unity of the Church; or a criminal Separation of the Members from the Body, whereby they are sever'd and divided alunder, and that which was whole, one and entire, is rent tore, and crumbled into Pieces, or divided into Parts, because of their Variety of Opinion in Rites, Ceremonies, or other circumstantial Matters: This the Words *ῥισμή* and *δινομή*, in the Original do import, which the Apostle to the *Corinthians* thus explains; Now I beseech you Brethren, that there be no Divisions among you; but that ye be perfectly joined together in the same Mind, and in the same Judgment: For it hath been declared unto me of you, my Brethren, by them which are of the House of Chloe, that there are Contentions among you. For whereas there is among you Envyng, Strife and Divisions, are ye not carnal, and walk as Men. For, first of all, when ye come together in the Church, I hear, that there be Divisions among you; and I partly believe it. The Apostle writing to this Church of Corinth, and hearing of their several Differences, and Breach of Charity, and Communion, about trifling and inconsequential Things; about Days and

St. August. in lib. 2. contra Crescon. cap. 7. 10. in Enchir. ad Lauren. cap. 4. & lib. de Fide & Symb. cap. 10. John cap. 7. 9, 10. Rom. 16. v. 17, 18, 19. 2 Tim. 3. 13.

1 Cor. 1. 10, 11.

1 Cor. 3. 3, 4.

1 Cor. 11. 18.

Acts 18. v. 24.

1 Cor. 1.

ver. 11, 12.

Meats; their wearing of their Hair, their Love-Feasts; and having of some Mens Persons in Admiration beyond others; some being for *Paul*, some for *Cephas*, and some for *Apollos*: He severely reprehends them for their Schisms and Divisions, withal earnestly exhorting them, both in the Beginning, and End of this Epistle, that they would avoid Dissention, submit to their Teachers, and stand fast in the Faith. None of these Pretences being able to justify, or extenuate their Crime of Separation, from that Church, then planted and established among them.

But though the Apostle does here reprove their causless and sinful Differences, which was a Scandal to Believers, and branded with the Name of Schism and Division, or with that of Strife and Envy; yet a Separation from false Doctrine, idolatrous Worship, heretical Principles, and superstitious Rites, he was so far from condemning, that he did always enjoin and recommend it to their Practice: *Flee from Idolatry, keep yourselves from Idols, come out from among them, and be separate, and touch not the unclean Thing.* Here are expresse and positive Commands, for our shunning and avoiding of Idolatry, as much as Murder, Adultery, Theft, or any other gross and crying Sin; and consequently, for our departing from the Worship and Communion of that Church, in which

Isa. 52. v. 2.

Jer. 50. v. 8.

Cap. 51. v. 6.

1 Cor. 10.

ver. 6, 14.

2 Cor. 6. 17.

Rev. 18. v. 4.

which we can't joyn, without a manifest Breach of God's Laws, and doing of those Things which he has so strictly forbid; and as idolatrous Worship does justify our Separation from a Church, where it is constantly practis'd, so does the broaching of false Doctrines, or imposing of those Articles on our Belief, which were never taught, or deliver'd by Christ, or any of his Apostles. Hence St. Paul, in his Epistle to the Galatians tells them: *There be Gal. 1. 6, 7, 8, some that trouble you; and would pervert the Gospel of Christ. But though we, or an Angel from Heaven, preach any other Gospel, than that which we have preached unto you, let him be accursed.* From which, and the Vehemency of the Declaration, which we have again set down in the 9th Verse: *As I said before, so say I now again, If any Man preach any other Gospel unto you, than that ye have received, let him be accursed:* It very naturally follows, that from those, against whom he has denounc'd such severe and terrible Anathema's, it may be not only lawful, but most necessary, to withdraw, and separate ourselves. Nay, St. John, in his second Epistle, forbids our associating, or conversing with them. *If there come any unto you, and bring not this 2 Epist. John 1. ver. 10. Doctrine, receive him not into your House, neither bid him God speed.*

And the same may be said of superstitious Rites and Ceremonies; by which I understand

understand those, which are impos'd, as obligatory on the Consciences of Men; and as necessary and indispensably requir'd, for the Salvation of their Souls: When such, (I say) are enjoyn'd, and as having the Force and Authority of a Divine Law, we are by all Means obliged to dissent, and reject the Society, which commands them; which is plain, in the Case of these false Teachers, whom we read of in the Acts of the Holy Apostles. *And certain Men came down from Judea, who taught the Brethren, and said, Except ye be circumcised after the Manner of Moses, ye cannot be saved.* Here the false Apostles would have obtruded Circumcision, and other Jewish Rites and Ceremonies, on the Disciples, and to that Purpose, did endeavour to divide them, and set up separate Churches among the Christians; which, when the Apostle had discover'd, he bid those of Philippi, to beware of them; and renounce their Communion; *Beware of Dogs, beware of evil Workers, beware of the Concision. For we are the Circumcision, which worship God in Spirit, and rejoyce, in Christ Jesus, and have no Confidence in the Flesh.* But hence we are not presently to conclude, that all Rites and Ceremonies are superfluous, useless, or unlawful: No, certainly, some being very decent, beneficial, and begetting Respect to our Worship, Attention to our Doctrine,

Acts 15. 1, 2,
10, 19, &c.

Phillip. 3. 2, 3.

Gen. 24. 2, 3.

Exod. 21. 6.

Ruth 4. 7.

Heb. 6. 2.

1 Tim. 4. 14.

Doctrine, Regard to our Religion, and reconciling many Strangers to it: And besides, there being no Church, or Congregation of the Faithful, but what have, and still do retain the Use of some Ceremony or other; it cannot be suppos'd, that they are scandalous, sinful, or unlawful in themselves. For if they had been so, St. Paul would not at any Time have comply'd with the Practice of them, nor suffer'd the *Jewish Christians* to have observ'd them; yet this notwithstanding, when they are too numerous or burdensom, superstitious or idolatrous; or even when they are lawful or indifferent, if their Observation be enforce'd as necessary to Salvation, or under the Penalty of Endless Ruin, or Eternal Damnation; we are to deny our Obedience, and may lawfully abandon the Communion of that Church which enjoins them, without being guilty of the least Separation or Schism.

And this will abundantly vindicate our Church, from the false Aspersions of the *Romish*, and shew her Votaries and Professors, to have been the Persons who have made that Rupture and Separation, which is so often objected against us, and most injuriously laid to our Charge: For they who have departed from the Mother Church, or the truly Catholick and Apostolick One; who have corrupted her Faith, Liturgies and Sacraments; who have mis-

St. Aug. Ep. 86. & 118. *Id.*
cont. Donat.
lib. 5. c. 23.
Zapch. De
Sac. Scrip. p.
262. 279.
Calv. Inst. 1.
4. c. 10. §. 30.
Second Confer.
before King
James, at
Hampton-
Court.
Acts 8. v. 17.
and 18.
Chap. 21. v.
24, 25, 26, &c.
2 Cor. 13. v.
10.
Gal. 2. v. 3.
Col. 2. v. 22.
and 23.
Acts 16. v. 3.
Vide the ju-
dicious Hoo-
ker's Ecc. Pel.
lib. 3. of Cere-
monies.
The Friendly
Debate, and
the Appendix.

Jewel's Apol.
pro Eccl. Ang.
Vide Chem.
in Concil. Tri.
Calv. Inst.
Pet. Mart.
Loc. Comm.
Bellar. De
Eccles. De
Roman. Pont.

constru'd

Concil. &c.
Sacr. Letan.
in Grat. Cath.
Christ. Doct.
Ep. Eplic. Cat.
Roman.

Wide Bishop
Hall's Old
Religion.

Bed. Eccles.
Hist. lib. 1. cap.
4. & 32.
Speed's and
How's Hist.
of Gr. Brit.
of the Lives
of Lucius and
Ethelbert
Medul. Ang.
Hist. in the
Life of King
Ethelbert.
24. and 25. of
Hen. 8. 26.
cap. 28. cap.
10.
1 Eliz. cap. 1.

constru'd and perverted the Scriptures; who have detracted from their Worth and Authority, and set up their own Inventions and Traditions, in Opposition to them; they are in the truest and most proper Sense, Guilty of Heresy and Schism: And such are the *Romanists*, or they of the *Papish* Religion, who have deserted the truly Catholick and Universal Church, and have taught those Doctrines, and us'd those Practices, which were never known till about five or six hundred Years after *Christ*, and the Apostles Times: And these Usurpations and Impositions, with the grand Tyranny and Oppression of the Church of *Rome*, have made almost all the Neighbouring and Sister Churches, very justly desert and renounce her Communion: Not that any of the *British* Churches had any dependance upon her, or ow'd her any Subjection, by Reason of *Paladius* converting of them; the *Britons* and the *Picts* having long before this, the Gospel and *Christian* Faith planted among them; which, no doubt, was one Reason, why the *Monks* at *Bangor*, and the Archbishop of *Caerleon*, or *St. David's*, did deny the *Pope's* Supremacy, or the Bishop of *Rome's* having any absolute Jurisdiction, or Superiority over the Bishops and Pastors of this Land. And if the known Laws, and Statutes of our Kingdom were not against this Supremacy, or Universal Monarchy; yet the Council

of

Of the CHURCH.

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of *Ephesus*, by her Canons and Degrees, Concil. Ephes. Can. 8. has exempted us, as well as all the *Cyprian* Churches, from it; so that the Church of *Rome*, on no Account or Pretence whatsoever, can charge us with Ingratitude or Schism, being always ready to pay her that Respect which is due to a Metropolitcal and Patriarchical Church, when she returns to her Primitive Purity and Integrity, renounces her erroneous and pernicious Principles, and those gross Idolatries and Blasphemies, which has made, even three Parts in four, of the *Christian* World, to renounce her Communion. By all which, it will easily appear, That none of us did desert this Church, till she First had deserted the Universal, and had invented and publish'd those false Doctrines, which *Christ*, his Apostles, and the Primitive Fathers and *Christians*, for many Centuries together, were utterly Strangers to: And this, with their oppressive Exactions and Impositions, their Palls, Bulls, and Anathemas, the excommunicating and deposing of Princes, and the absolving of Subjects from their Oath of Fidelity and Allegiance; were all sufficient Grounds for justifying of our Separation from a Church that is Schismatical, Heretical, and Antichristian.

Pet. Mart.
Loc. Comm.
Musc. Loc.
Com.
Calv. Inst.
Chem. in
Con. Trid.

But then, What will they answer? Or, How can they extenuate their Guilt, who without any just Cause, or colourable Pretence, separate themselves from our Church?

There

*See Cartwr.
as quoted by
the judicious
Hooker in
the Eccl. Pol.
The Friendly
Debate and
Appendix
throughout.*

*The Christ.
Dial. between
Math. and
Philal. Part 2.
pag. 231. 232,
233. &c. con-
cerning Lit.
and Cerem.*

There is nothing indeed that can be rationally pleaded in Defence of their Schism; 'tis true, they will tell you, That the Government by Bishops is not of Divine Appointment, and that it is contrary to our Blessed Master's Institution, who was for an Equality among all Pastors and Ministers, and commanded, that none should be higher than another; and that he who thought himself the Greatest, should be as the Least. They will likewise tell you, That the Service of our Church is not according to the Word of God; that there we have no Liturgies, nor set Forms; that these are but human Inventions, and Will-Worship, and as such, altogether taken out of the *Mass-Book*, should be laid aside and rejected: Nay, they will further urge for their Separation, That our Ceremonies are superstitious, antichristian, and unlawful; that they are but the Rags of *Papery*, and the Relicks of the *Romish Church*. As to our thirty nine Articles, the *Presbyterians*, and *Independants* themselves, who are even our greatest Adversaries, seem to acquiesce in all Doctrinal Parts; nay, they often own'd in Speaking, and in Print, That we differ not in the Fundamentals and Substantials of Religion; but only in Discipline, and Circumstantial Things: And if so, what Pity, and Shame it is, That such a Rupture, or Breach should be made in a National, or Establish'd Church;

Church; when the Differences are so small, that even all the Reform'd Churches, ex-
 claim against the Practice, and look upon the Separation to be a wilful and down-
 right Schism: To which I shall speak in its Place. I shall therefore now shew you, How
 groundless all the former Cavils and Objections are, and what an easy Matter it is, to vindicate our Church from all these Calumnies and Aspersions, that the Dissenters have for so many Years constantly endeavour'd to load her with. In doing hereof, I shall first shew you, That Episcopacy, or the Government of the Church by Bishops, is of Divine and Apostolical Institution. Secondly, That a prescrib'd and set Form of Prayer, is not only most proper and convenient for us; but is even appointed and commanded to be us'd by our blessed Saviour. And, Thirdly, That our Ceremonies are lawful, decent, and edifying, and left to the Prudence of every Church, to order, to alter them, as to her shall seem most meet and expedient.

Calv. Inst. lib.
 4. cap. 1. Sect.
 11. 12, 13, &c.
 Bullin. Dec.
 5. Sermon 2.

See the Act of
 Unif. in the
 beginning of
 the Common-
 Prayer, and
 among our
 Can. Can. 6.
 and 30.

I begin then with the Government of the Church by Bishops, and am to shew it to be by divine Right and Authority, to have been in Use and kept up in the Apostles Time, to have been continued by the Primitive Fathers for many hundred Years, and all along descended to their Successors to this present Time, as may be seen in the Records of the Church. That under the
 Jewish

Gen. 14. ver. 18. *Jewish* and *Mosaick* Dispensation, there
 Heb. 7. ver. 1, 2, 3, 4, 5, 6, &c. was a Difference between the High Priest,
 the Inferiour Priest, and the *Levite*, will
 Exod. 4. ver. 15; 16. admit of no Dispute. And since our Blest
 Cap. 7. ver. 1. Arguments with the *Jews*, *Scribes*, and
 cap. 40. *Pharisees*, and with his own Disciples and
 Lev. cap. 1, 2, 3, 4, &c. Followers, seems to allude, and have a Re-
 cap. 9. and 10. and 21, ference to this Custom, and in some Mea-
 22, 23. sure to have used it as a Pattern, both for
 Exod. 6. ver. 25. Discipline and Doctrine; hath therefore in
 Numb. 1. his Gospel shewed us, that he would have
 ver. 49, 50. distinct Orders and Degrees of Men, set-
 Ec. cap. 3. tled for the Government and Edification of
 ver. 3, 4, 5, his Church. Thus we read, that there were
 6, Ec. cap. 4. ver. 2, 4, 5, seventy Disciples appointed, as well as
 Ec. twelve Apostles, and that Christ him-
 Acts 1. v. 15. Luke 10. self was their Arch-Bishop, Chief Shep-
 ver. 1. 17. herd, and High Priest. But then, that the
 Luke 9. v. 1. Apostles were superiour to the Seventy, in
 Order, Degree, and Authority; and our
 Blessed Master to the Twelve, must be ow-
 ned by all who believe the Scriptures, and
 the Divinity of our Saviour; and that to
 some, *he gave to be Apostles, to some Pro-*
 Eph. 4. v. 11. *phets, and to some Evangelists,* is of the
 I Cor. 12. same undoubted Certainty and Truth: So
 ver. 28. that here it appears very plain, that our
 Blessed Saviour was not for a Parity; or for
 having all, of the same Degree, that were
 to oversee and instruct his Church. And
 to confirm this farther, we have the Testi-
 mony of St. *John*, who gives a full Ac-
 count

count of the Commission then delivered to the Apostles: *As my Father sendeth me, so* John 20. 21. *send I you*; giving you Power and Authority to settle Officers, and distinct Orders in the Church, as I by my Father's Direction have done among you. And if this had not been our Saviour's real Intent and Meaning, nay, his Desire and positive Precept, we cannot suppose, that St. Paul would have been so forward in ordaining *Timothy* 1 Tim. 1. Bishop of *Ephesus*, and *Titus* Bishop of *Crete*; giving them likewise Power and Authority, not only to ordain Priests and Deacons, but even to reprove, rebuke, correct, and exhort them, which is delivering of the Keys unto them, and granting the ordinary Commission, which they had from Christ; so that these two first Bishops, tho' they had not the extraordinary Gifts of the Apostles, as to healing of Diseases, speaking of Languages, and working of Miracles; yet they had the Power of Ordination, of Excommunication, and Absolution, by Vertue of our Saviour's Commission freely conferred upon them. And tho' in the Infancy of the Church there was only Bishops and Deacons, yet soon after the Apostles Time, and by their Direction and Appointment, the Order of Priesthood was receiv'd and admitted into the Church; which differing from the Bishops Office, in that of Ordination and Jurisdiction, shews it to be an inferiour Degree;

1 Tim. 1.
v. 14, 15, 16.

1 Tim. 5.
v. 20, 21, 22.
2 Tim. 1. v.
6.

2 Tim. 4.
ver. 1, 2.

Titus 1. v. 5.
Titus 3. v.
10.

and as such has been always own'd from the first Beginning of its Institution.

And what can be a clearer Demonstration of this Practice, or more fully prove a Matter of Fact, than they who liv'd in some of the Apostles Days, and were then consecrated Bishops by them? Thus St. Clement, Bishop of Rome, in the Year of our Lord 76, wrote an Epistle to the Corinthians, wherein he has these Words: *The Apostles of our Lord Jesus Christ knew that there would arise some Difference about the Name and Order of a Bishop; and for this Cause they did ordain them, and establish the Constitution, that others dying, their Mortality might be supplied by Men religious and sober, who should succeed them in their Episcopal Office, and Ministerial Function.* Ignatius, likewise, who was Bishop of Antioch, and liv'd in the Year of our Lord 71, in his Epistle to the Trallians, bids them submit themselves unto the Bishops, as to the Lord, to the Priests, as unto the Apostles, and to the Deacons, as unto the Ministers of the Mysteries of Christ. And in his Epistle to the Magnesians, That they ought not to slight their Bishop, but to pay him the greatest Deference and Respect, according to God's Commandment: Therefore, said he, *As Christ did nothing without the Father, so must neither the Priest, the Deacon, nor the Laity, without their Bishop.* And no Doubt, of the same Mind was St. Polycarp, Bishop of Smyrna,

1 Ep. ad Cor-
rin. N. 44.
Αποστολοι.

Epist. ad
Trall.

Ad Magnes.

Ad Smyrn.

Smyrna, who with the same Ignatius, were St. John the Evangelist's Disciples; both Confessors of the holy Faith, and suffer'd as glorious and triumphant Martyrs for it.

St. Irenæus, who flourish'd in the Year 180, and was a Disciple of St. Polycarp, and Bishop of Lyons in France, owns this likewise for an undoubted Truth. *We have* (said he) *by us an Account of all the Bishops, that succeeded the Apostles, to whom also they entrusted the Government of the Church.*

St. Polycarpus, Lib. 4. ad. Har. c. 63.

And Tertullian, who wrote against the Hereticks of his Age, in the Year 203, expresses himself in Words of the like Purport and Significance: *To administer the Sacrament of Baptism* (said he) *is in the Power of the chief Priest, who is the Bishop, and under him are the Priests and Deacons, who are not without his Authority and Commission to do it.*

Tert. de Bap. Cap. 17. In Apol. cap. 39.

It were endless Labour to quote St. Cyprrian, St. Ambrose, St. Augustin, and all the rest of the Fathers, to attest this Apostolical Practice, of ordaining Bishops only for the Governours of the Church: For it was indeed the Doctrine and Belief of Antiquity, and there is none that I can meet with among all these Primitive and Apostolical Men, that ever did deny this Superiority and Order. Nay, St. Jerom himself, who was none of the greatest Friends to Episcopacy, and whom our dissenting Brethren are often pleased to make Use of;

St. Cypr. lib. 3. Ep. 9. Lib. 4. Ep. 10. St. Amb. in Ephef. 4. in 1 Cor. cap. 12. Euseb. Eccles. Hist. lib. 3. cap. 11. 37. St. Chryl. in Acts cap. 1. Hom. 13. and 1 Tim. cap. 4. St. Aug. Ep. 162. cont. Manich. cap. 4. Scr. lib. 4.

Ecl. Hist.
cap. 30. lib.
6. cap. 12.

St. Hieron. in
Tit. cap. 1.
& Ep. ad
Evagr.

Idem adver-
sus Lucifer.
Vide Bishop
Hall on Epis-
copacy, the ju-
dicious Hook-
er, and Dr.
Field, &c.
Fascic. cont.
The. de Dis-
crip. Eccles.
Quest. 2.

yet even he owns the Necessity and Usefulness of this Order of Bishops; and thus explains himself in his Commentary on *Titus*. After every one (said he) set up for himself, and look'd upon those whom he had baptiz'd to be his own, and not Christ's; then throughout the World it was agreed, that one from among the Number of the Priests should be chosen, and set over the rest, that their Divisions might be crushed in the Beginning, and also prevented for the future. And in another Place, That we may know, that the Apostolical Constitutions have a nearer Resemblance to the Customs of the *Old Testament*: What *Aaron*, his Sons and the *Levites* were in the Temple, the same are the Bishops, the Priests and Deacons in the Church. And writing against the *Luciferians*, he tells'em, that the Happiness of the Church depends upon that Esteem which the High Priests are in; and that unless he be put in a very high Station above the rest, and a Power accordingly given him, that there will be as many Differences as there are Priests in the Church; tho' half these Instances, one would think, should be sufficient to convince every Gainfayer, that Episcopacy, or the Government of the Church by Bishops, is of divine Institution; and that it hath been practis'd and taught by the Apostles, who of all others, must know the best what their Master's Will and Pleasure was; and

and tho' by themselves it hath been conveyed to their Successors, who have continued it for many Ages, and have the undoubted Testimony of the most ancient Fathers, to shew it to have been the Practice of the truly Catholick and Apostolick Church; yet since there are some amongst us, who regard more the Modern and Reformed, than they do the Ancient and Primitive Fathers of the Church: I shall likewise, for their Conviction, prove, not only

Luther, but even *Calvin* and *Beza*, who are often quoted as the Patrons and Authors of the Presbyterian Model, to have been for Episcopacy, not only as a Government expedient for the Church, but even very lawful and justifiable. And if this I do, it must be not only unreasonable, but sinful, to bespatter and tear our Church, for a Cause so slight and trifling, that by the first Reformers, it is thought to be none at all.

Luther, we find, was ordain'd Priest by a Bishop, in the Year 1507, and so far look'd upon his Ordination to be good, tho' done by a Popish Bishop, that he approves of the Order and Jurisdiction, where the Office can be discharg'd without Idolatry, Superstition, and false Doctrine, which were the Things that he objected against, and not the Order or Degree. His own Words are, If the Bishops did do their Duties conscientiously, and take that Care of the Church,

Luther. in Art. Schmald. 10. p. 3. Calvin's Inst. lib. 4. cap. 4. Beza in Epist. ad Arch. Cantuar. Sept. 15. 1589. & Mar. 1591. & ad Perig. Eccl. in Ang. Frat. Ep. 24. Zanch. de Relig. cap. 25. & pag. 217, 218. Pet. Martyr, Loc. Commun. Class. 4. Loc. 1. de Eccles.

and preaching the Gospel, which they are bound and obliged to do: I can see no Reason why not, for Charity and Peace sake (abstracting from Necessity) they should not ordain and confirm with this Condition always, that they abandon their Idols, Images, Spells, Philters, and pretended Miracles, with the rest of their childish Trumpery and Stuff; so that by this Restriction and Proviso, it most evidently appears, that he was for an Apostolical and Primitive Episcopacy, such as we now have, and which rejects all those before-mentioned Errors Fallhoods, and Fopperies. And that this was *Luther's* Judgment and Practice, is farther made out, by the Episcopacy establish'd in the *Lutheran Churches of Denmark, Sweden,* and other Countries. *Calvin* likewise was so far from opposing the Episcopal Order and Dignity, that he took it as a great Affront, that any should reproach him with the Character of being one that hated Bishops; when he had so passionately wished they had had them; and so often bemoan'd their Misfortune in being necessarily obliged to be otherwise ordained for Want of 'em: And in the following Words he thus enlarges in the Treatise of his Reformation. If they would allow us (said he) such an Hierarchy, in which the Bishops should so shine in the World, as that they would not refuse to submit themselves to Christ, as their only Head,

*Cal. de Necess. Refor.
Eccles. Instit.
lib. 4. cap. 4.
Sect. 2. 4.
Zanch. de Ver. Reform.
Eccles. Rat.
Ludovic. Capell. Thess. Salm.
de Liturg. Thess. 6. 7.
See Mr. Baxter's 5 Dispute.*

Head; and in every Thing be govern'd by him; then I must own, that they deserve to be punish'd with the utmost Censures of Excommunication, that shall in the least withdraw their Obedience, or not every Way be subject to it. And of the same Opinion was *Beza*. If any, said he, there be, (which you shall scarcely perswade me to believe) that disown, or throw off the Order of Bishops, be it far from our Thoughts, that any in his Senses should consent to the Rage and Fury of such Men: And speaking of our Church, and her Government by Bishops, calls it the singular Blessing of Heaven, heartily wishing that she may perpetually enjoy the same. This was likewise own'd by all the reformed Churches Abroad, as may be seen by their Letters wrote to *Queen Elizabeth*, the Archbishop of *Canterbury*, and of late to the Bishop of *London*; all which must of Necessity answer all our Adversaries Objections of what sort soever they be, and condemn all those Dissenters, who have made a Breach in our Church, because she is governed by Bishops.

And as for the Liturgy and Service of our Church, there is as little Reason to separate from her, on this Account, as there is on the former. That the Jews had their set Forms of Worship, is apparent to any that is vers'd in the Canon of Scripture: In the Book of *Numbers* we read, that God had prescribed a Form for *Aaron* the High-

*Bez. ad Traß.
de Min. Ev.
Bel. Ed. c. 1.
18. His Conf.
cap. 5. Bishop
Compton.*

Priest, whereby he was to intercede for the Israelites: *The Lord bless thee, and keep thee; the Lord make his Face to shine upon thee, and be gracious unto thee, the Lord lift up his Countenance upon thee, and give thee Peace.* And in Deut. 26. 15. *Deut. Moses uses another Form, which the Prophet Isaiah puts the rebellious Jews in mind of, Look down from thy Holy Habitation, from Heaven, and bless thy People Israel, and the Land which thou hast given us, as thou swarest unto our Fathers, a Land that floweth with Milk and Honey.* But pray, what is the whole Book of Psalms, but the Jewish Liturgy, which consists of Confessions, Petitions, Hymns, and Thanksgivings, any Body may perceive, that reads 51, 105, 106 Psalms; and why should our dissenting Brethren separate on this Score from the Church, when they use the very same in their Meetings themselves? For where can be the Odds, between singing and chanting of our Prayers in Verse, and saying of them in Prose: This to be sure can make no essential Difference, there being equally a Form in both. But if these Proofs, brought from the *Old Testament*, should not weigh with our Adversaries, we have the Command and Practice of our blessed Master, which of all others, must carry the greatest Authority with it, and ought on no Account to be contraverted or disputed. For when St. John, in the Infancy of the Church, had taught his

his Disciples a set Form of Prayer, then our Saviour's earnestly pressing, to have one of him; he taught them that most pithy and comprehensive Prayer, set down in St.

Luke's Gospel: And when ye pray say, Luke. 11.

Our Father which art in Heaven, hallowed ver. 2.

be thy Name; and so on. And that it may not be objected, that the Disciples were by this only taught to say this individual Prayer, and no other, nor in any Form; we have it clear in St. *Matthew*, that the Disciples and Followers of the holy Jesus, were to frame all their Prayers and Petitions, after this holy and primitive Pattern,

And when you pray, say thus; that is, Mat. 6, ver. 9.

when you reduce your Prayers into a Form or Method, do it after this Manner, or according to this Model. And as this was our Saviour's Command, so it was his Practice, who thrice in Prayer used the very same Words, *Father, if it be possible let this Cup pass from me:* And again pray'd, in the very same Words, which the royal *Psalmist* chose for his Prayer, long before, when under the Pressure of his great and grievous Afflictions.

My God, My God, why hast thou for- Psalms 22,

saken me; Eli, Eli, Lama-sabachthani: And ver. 1.

for what Reason, do we think, are Matth. 27.

those Prayers of St. *Paul's*, in his Epistles to the *Ephesians*, *Philippians*, and *Colossians*, but for our Imitation and Practice? I might here add, that the *French* and

*Vide Calvin.
in Epist. ad
Prot. Anglia:
Et in Inst.
lib. 4. cap. 10.*

*Modern Pleas
for Comp. Tol.
page 20, 21.
See Friendly
Debate and
Appendix.*

and *Lutheran*, and most of the Reformed Churches abroad are for a Set-Form of Prayer; That Mr. *Baxter*, and many of the Dissenting Ministers had own'd it to be lawful, (but which is the great Misfortune) none of them have ca'd to use it, or recommend it to their Flock. Nay, though King *Charles II.* was so indulgent after his Restoration, as to require no more of them, but to read those Parts of our Service, against which, they said, they could make no Objection; yet so perverse were they in their Tempers, that they would not read so much as one *Collect*, or one Syllable of it; though at the same Time Mr. *Calamy* had told the King and some of his Council, That there was nothing in the Constitution of our Church to which he could not conform, were it not for publick Scandal, or giving Offence to others. We must suppose these, (others) to be their own Hearers and Followers: And what a sad and dismal Thing must this be, that rather than not be the Leading Men of a Party, and have a numerous Multitude to contribute to their Sustenance and Support, they will sacrifice the Church, and infuse those Principles into their *Sectaries*, that will, in the End, if persisted in, or not repented for, ruin and destroy their Souls. If this was not the Case, pray, what should be the Reason of their inveighing against our publick

lick Forms of Prayer, of teaching their People to despise them, and of crying up their harsh, undecent, raw, and undigested Expressions, which they commonly use, in their Extemporary Effusions. The Wise Man's Opinion was, *Keep thy Foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools, for they consider not that they do Evil. Be not rash therefore with thy Mouth, and let not thine Heart be hasty to utter any thing before God: For God is in Heaven, and thou upon Earth; therefore, let thy Words be few.* Ecclef. 5. 2. 1, 2. Which shews, how proper and convenient, nay, how useful, and very necessary it is, to have an awful Regard to what we speak and utter, when in our publick Assemblies, and in the Presence of that Tremendous Being, whom Heaven and Earth do adore. It must, no doubt, argue a great deal of Levity and Folly, to be rash and inconsiderate, in presenting of our Petitions to God, and that before we have thought, of the Decency and the Aptness of the Words to express our Conceptions; or, before that they are reduc'd into any tolerable Form or Order, in a rude, and most precipitant Manner, to vent them before this pure and immaculate Spirit. This is certainly detracting from the Majesty of Heaven, denying of that profound Reverence, which is due from the Creature to the Creator; and

and even uttering of that before God, which is not fit to be heard by Men.

*The Reform'd
Presb. Vindi-
cation of the
Common-
Prayer. cap. 9.*

Now the heinous and aggravating Nature of this Sin must shew the Necessity of a set Form of Prayer, and how great the Abuse, and crying the Guilt is, to put upon poor ignorant People, and tell them, that our Prayers are taken out of the *Mass-Book*; and that by our Forms we stint the Spirit, and have no spiritual Way of Praying: Or, that we cannot, as their good and godly Men do, pray by the Spirit. But how grand this Fallacy is, or how little of Reason, and true Sense, there is in this Argument, let any that is impartial, judge. The *Roman Catholics*, in their Service, have some of those *Collects* in *Latin* which we use in *English*, therefore the *Presbyterian*, or other Dissenters, cannot join in Communion with us, or, because they say the *Lord's Prayer*, the *Creed*, and the *Ten Commandments*, when they are at *Mass*, therefore we must not use them in any Part of our Divine Service. If this be any Conclusion, then the greatest Absurdity will follow, that can be mention'd; for James 2. v. 19. the Apostle St. *James* tells us, that the Devils believe that there is a God; and if this Inference conclude any thing, then must we, who are Christians, and Members of this Church, believe that there is none: For there is a Parity of Reason in both, and one is as justifiable as the other.

other. For, if we are not to rehearse the Articles of our Creed, or to pray to the Eternal and Ever-blessed Trinity, because the *Papists* do it, in the Time of their Worship; no more must we believe in God, because cursed Fiends, or infernal Spirits do the same. So that here you may see, how groundless their Inference, and Way of Reasoning is; for, shall I do nothing that is just, charitable, virtuous, or praise-worthy, because an Hypocrite, or ill Man has done it before me? Yea, certainly we must, because such Actions are good in themselves, and to be imitated by us, and hope, I may perform them with more Sincerity, and from a better Principle: And therefore I am not to reject, or despise these Duties, or good Offices, let the Object be what it will in whom they are found. But there is here likewise, not only a wilful Mistake, but an injurious Representation of the Matter itself; for we had our *Liturgies* and *Prayers*, our *Litanies* and *Collects* of those who compos'd them, some Hundreds of Years before the *Mass-Book* was ever seen, or heard of; and they who have read it, or are acquainted with it, must quickly perceive the vast Difference between that and our Prayer-Book. For here is no Prayer directed to Saint, or Angel, nor any to the Blessed Virgin, to intercede with her Son to pardon our Sins: All our Prayers are

See the second Day's Conference at Hampton-Court before King James. page 72, 73.

Clem. Epist. ad Roman. St. Cyp. de Orat. Dom. Just. Martyr. Apol. ad Imp. Antonin. Script. Hist. lib 10. cap. 9. Socr. Eccles. Hist. lib. 6. cap. 8. Theodor. lib. 2. Eccles. Hist. cap. 24. Vide Rit. Roman. Bellarmin. Cbrist. Doct. Ap. Explic. Cater. Roman. ex Decret. Concil. Trid. Sac. Litan. in usum Cathol.

are presented to God alone, and through the Merits and Intercession of the Holy Jesus, we only expect, and believe to have our Guilt remitted, and our Petitions granted. And as for praying for the Dead, or to Saints departed, it is no Part of our Service, nor any Article of our Belief; so that there is a vast Difference between the *Mass-Book* and our *Common-Prayer*: And he must be grossly ignorant, as well as malicious, who takes them to be one and the same thing; or thinks, that any Part of ours is copied, or translated from them, having them originally from the Liturgies of the ancient Fathers, and being all compos'd, and reduc'd into this Form by our most learned, sound, and Orthodox Prelates.

As to Praying by the Spirit; if the Dissenters mean by that, that they have the extraordinary Gifts, and Emanations of the Blessed Spirit, when they approach to God in Prayer; That we utterly deny, that they, or we can have them, they being only peculiar to the Holy Apostles, or to Men divinely, or prophetically inspir'd: But, if by praying by the Spirit, they mean, having a Spirit of Prayer, or a Spiritual and heavenly Composure of Mind, in the Time of Prayer, or Divine Service: That we hope, we have, as well as they. For if we behave ourselves reverently, in our Addresses to God, humbly acknowledge

Hooker's Ecclesiastical Polit. p. 252, 253, &c.

The Friendly Debate between Con. and Noncon. from p. 61 to 66.

ledge his Greatness and infinite Perfections, and our own Meanness and Insufficiency in our best Performances: If I say, we bewail our Sins, and entirely depend upon his Pardon; if we seriously implore his Favour and Assistance, and gratefully commemorate his Mercies, we then have the Spirit of Prayer, and don't doubt, but that he who is the Hearer of Prayer will grant our Requests, and be merciful unto us. And this we take to be the most decent and proper Way of making our Approaches to God; and not that saucy and unmannerly one of pleading, as they term it, with God; or, as some of them call it, a familiar Way of arguing with him. And indeed, by these rude and irreverent Gestures, and by their warm and unpremeditated Expressions, they have very often fix'd their Spirits, and put themselves into such confused Disorders and Agonies, that they even forgot what they have said, or to whom they did direct their Petitions; and if it was not so, how could they use such idle and extravagant, or, should I say, such absurd, and blasphemous Expressions, which they that have taken them in Short-Hand, in their Meetings, have given us a true and faithful Account of them: As, *Lord, thou little knowest, how our Enemies have prevail'd, and insulted over us: Or, if thou hadst known how much we want such Blessings, thou wouldst*

wouldst not, after our frequent Prayers and Entreaties, have so often, to our Sorrow, denied 'em. And a great many such wicked and scandalous Sayings they have, which are not, indeed, without Horror and Trembling to be mentioned. And this grand Reason, with the Incapacity, Indisposition, and Involubility of the Speaker, besides the common Surprize of a different Audience, should make our Dissenters, (if any thing that is serious and weighty could influence them) immediately join with our Church in her Prayers, and exhort their Flock to the same : And then indeed, our Ceremonies, the third pretended Scruple and Objection, would quickly vanish and disappear. It is a Happiness (God be thanked) peculiar to our Church, that in all her Constitutions, her most professed Enemies are forc'd to betake themselves, at last, to the finding of Fault, and cavilling with our innocent and harmless Ceremonies. No doubt, they are very willing and ready to find out a Flaw, if there was any; and though they cannot justly take any Exception to these decent Rites, nor produce any solid Reason, for their pretended Scruples and Complaints ; yet they are still resolv'd, to fill their People's Heads with Jealousies ; and if it be but with the Noise, and Clamour of Superstition, they will keep up their *Conventicles*, and irregular Meetings. But what can all amount

mount to, which in Raillery, or Derision, they speak against them, as, that they are *the Relicks of Popery, the Raggs of the Whore of Babylon, the Traditions and Inventions of Men*; that they are Things not commanded by God, and which give great Offence to good Men. This truly is the utmost they can say, and if their Interest and good Nature, or Anger and Hatred, I should have rather said, would give them Leave, but for a few Minutes, to be unbiass'd, and lay aside their Prejudice and Prepossession, it would be most easy to convince them, that there is nothing of Weight, or solid Sense in any, or all of these Matters, that they charge our *Habits and Ceremonies* withal. For, if we begin with the *Surplice*, we are far from believing, that there is any thing of inward Holiness annexed to it, nor do we consecrate, or hallow these Vestments, with *Prayers, Crossings, and Holy Water*, as the *Romanists* do. No, we use these decent Habits, and comely Garments, to beget Respect to our Divine Service, to make People have the greater Regard for God's Ordinances, and to keep our holy and undefiled Religion from the Scorn and Contempt of loose and impious Men; and since we are against your splendid and glittering Vestures, your gaudy and pompous Attire, your costly and expensive Rites; and desire only but a few innocent Ceremonies, which are not only proper and be-

Euseb. Eccles.
Hist. lib. 3.
cap. 31.
St. Chrysost.
ad Pop. Anti-
ocb. Hom. 60.

coming, but even useful and significant, in refreshing of our Memories, in representing of those Things to our Senses and our Judgments, which may either influence, or reform our Lives. Thus the *Surplice*, or White Garment we wear in the Time of Prayer, and Administration of the Holy Sacraments, because our Blessed Saviour was arrayed in white, in the Time of his Trial, or soon after he was apprehended by the *Jews*, for before they put on him the Purple Robe, they clothed him with a white Linnen Garment, which though they did out of Mockery and Derision, or by Way of Ignominy and Reproach, yet this in itself was consider'd as the Symbol and Emblem of Innocence: And therefore that Reverend Prelate Bishop Taylor tells us, *That the Church of England uses this Vestment to put us in Mind of our Saviour's Sufferings, who when first sentenc'd had this white Robe put upon him, being the innocent and immaculate Lamb of God.* But a Linnen Ephod, we read, was the Habit of the Priests who served in Solomon's Temple; and to be sure, he who had such a tender and great Regard to every Thing that belonged to the House of God, and who had so much Prudence and Wisdom given him, that there was none before him, or that came after, that had the same, or the like: He, no doubt, must know what was most fit and proper for the Divine Service; and

Bishop Taylor's Life of the Holy Jesus, p. 394. No. 9, 10.

Exod. 28. 4. cap. 29. v. 5, 29 and 30. 1 Sam. 2. 18. 2 Sam. 6. 14. 1 Chron. 6. 9. 23, 24, 25. 2 Chron. 8. 14 and 15.

as he made use of this, and gave Order for the doing of it, we cannot suppose, that our imitating of this Example can be any way sinful or offensive. It was likewise a Habit that was used in the *Eastern* Countries by Persons of Character and Distinction; for they who were there in Places of the greatest Dignity and Honour were arrayed in white Linnen, thereby signifying and denoting, that they who were in such eminent Stations should be Men of Candour, Probity, and Worth, of Truth, Integrity, and Innocence: And since they who serv'd at the Altar, and were entrusted with the Embassy and Message of the Great King of Kings, should not be inferior to these great Persons in any of their good Qualities and Virtues; therefore, the wise Governours of the Church thought no Ornament more proper than this, which must put the Person arrayed therewith, in Mind of the Purity, Sincerity, and Piety, that were requir'd of him.

Eccles. Polity.
5 Book. n. 29.

And can there be any Ornament more harmless, grave, and decent, than this, if any distinct from our common Apparel is to be wore, or put on, when we are ministering about holy Things, which, without all Manner of Dispute, should be done, as St. *Jerom* and St. *Chrysostom* tell us? Why should this then offend any, or at least our dissenting Brethren, when their Teachers us'd a Satin Cap, and a laced Linnen one

under it; and were so formal with their Band-strings and Tostles? And if this indeed was all their Fault, we should be far from objecting against it; we placing no Sanctity in any Garb or Habit. How unreasonable is it then, to cavil so with us, or to make a Breach in our Church, for Things not worth the mentioning; and which, even all Persons of any Society, Corporation, or Company, for Order and Distinction's sake, wear? For have not Universities, Hoods and Tippets, and other Habits, for their different Degrees? And Corporations, their Gowns? And Companies, their respective Liveries? And yet none among them are so unwise, as to reject their Degrees, refuse their Posts, or decline doing their Offices, barely upon the Account of their Habits. And shall the Church alone be slighted and forsaken; nay, calumniated and rail'd against, for wearing such a clean, comely, grave, and most decent Garment? Were not this an Objection too much insisted on, and too frequently in the Mouths of Dissenters, I should indeed be ashamed to spend any Time in confuting of it; and I don't question, but they that are most discerning amongst them, do often blush at the Fallacy and Guile: And as their Teachers must of Necessity know this to be a Trifle, and very ridiculous. they would do well (who seem to act with some Conscience) to undeceive them who lye

lye under this Error, and convince them of the Folly of separating from their Brethren, for that which has not the least Shadow of Reason to support it; which will yet farther appear by the Indifferency of the Thing: For if it be a Matter indifferent, and not at all requir'd or impos'd as necessary to Salvation, to wear the Surplice, but as decent and comely, is by our Governours recommended to us; surely then, in Duty, we are to obey them, and their Command should be a Law unto us; because it is the Command of God, in all Things not forbidden by him, to obey them.

Submit your selves to every Ordinance of Man, for the Lord's sake. And whosoever resisteth, resisteth the Ordinance of God, and for that shall receive to himself Damnation. 1 Pet. 2. v. 13. Rom. 13. v. 1, 2.

For when there is a Sanction, the Law is positive and binding, notwithstanding of the former Indifference: And therefore he, who is disobedient to it, is disobedient to God. And how much he is for obeying our Superiours, and against this Sin of Disobedience to our Natural, Civil, and Spiritual Parents, may easily appear by the Notice he took of the *Rechabites* Obedience to their Fathers; who, rather than disobey him in Things uncommanded by God, and indifferent, did deny themselves some of the greatest Necessaries and Conveniencies of human Life: For they would neither drink Wine, build Houses, sow Seed,

Jer. 35. ver.
18, 19.

or plant Vineyards; and only because their Father had forbid them: And for this Dutifulness, the Prophet *Jeremiah* tells us, God did most bountifully reward them. And *Jeremiah* said unto the House of the Rechabites, Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the Commandment of *Jonadab* your Father, and kept all his Precepts, and done according to all that he hath commanded you: Therefore, thus saith the Lord of Hosts, the God of Israel, *Jonadab* the Son of *Rechab*, shall not want a Man to stand before me for ever.

Vid. Euseb.
lib. 3. Eccl.
Hist. cap. 31.
St. Chryl. in
Mai. 26. 36.
Hom. 83. 33.
ad Pop. Ant.
Homil. 60.

But how plain soever this Truth is, yet they will still urge and say, That Wearing of the Surplice is no-where commanded, that it is a human Invention, and Will-Worship, and gives great Offence to good Men: But all this, you'll soon perceive, is nothing but Noise and Clamour, and vented purely out of Design to mislead the Populace, and keep up the Party: For there is none of us that say, that this, or many other Things, that we do, in the Time of our Worship, are commanded by God, or set down in his Word, that yet notwithstanding, are harmless and innocent, and free from all Sin and Iniquity. For, appointing the Hours of Prayer at Ten-a-Clock, and Three in the Afternoon, preaching for half an Hour, or three Quarters, in the Morning, and not in the Afternoon, in a Gown or a Cloak, or by an Hour-Glass,

Glass, or a Watch, are Things no-where particularly mentioned or commanded in Scripture; and yet who will be so absurd as to say, That he who does all, or any of these Things, is guilty of Sin and Wickedness. Calv. Inst. lib. 4. cap. 10. Are not all these Matters left to the Prudence and Discretion of our Governours, who are by the Apostle, in Rites and Ceremonies, in Habits and Vestments, and in every Thing that is indifferent, requir'd to 1 Cor. 14. v. 23. 40. take Care, that they be all done decently, and in Order.

And this farther shews their Unreasonableness, in calling this Decency and Order in our Habits (which are no where expressly commanded in Scripture, but under those general Terms formerly mention'd) Zanch. in Tract. in Sac. Scrip. p. 279. Epist. ad Hoop. pag. 1087. by the Names of Human Invention, and Will-Worship. As to these Human Inventions, they are not in Opposition to the Doctrines of the Gospel, or to the Commands of God; but conformable to his Will, and Precepts, and so cannot be sinful, or forbid: And as for Will-Worship, they seem not to understand its Meaning, and Purport; or if they do, do injuriously apply it to our innocent Rites and Ceremonies. For the Will-Worship, which St. Paul reprehends, is that of worshipping of Angels, which we may read at large, in the Epistle to the Colossians, 2 Col. v. 15. 17, 18. Let no Man therefore judge you, in Meat, or in Drink, or in respect of an Holy Day, or of the New Moon

Of the CHURCH.

Moon, or of the Sabbath-Day; which are a Shadow of Things to come; but the Body is of Christ: Let no Man beguile you of your Reward, in a voluntary Humility, and worshiping of Angels, intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind. The Design of all this, is only St. Paul's reprov'g of those, who were for worshiping of Spirits, Saints, or Angels, instead of God; or of the Creature, in the Room of the Creator. And likewise he did here rebuke those who did obtrude Things indifferent in themselves, as Things necessary to be observ'd, or their Human Traditions as equally binding with the Commandments of God; both which, they must needs know our Church doth detest and abhor. For we have always wrote, and declar'd against Idolatry, and Image-Worship; and for Rites, and Ceremonies, the Act of Uniformity, and our Canons do set forth, that they are alterable, at the Pleasure of our Governours, and others, (if they think fit) to be made use of in their Room; which quite destroys that Suggestion, that they are impos'd, as binding on their Consciences, and never to be dispens'd withal.

Act of Unif.

And having said so much on this Head, the less will be necessary to be spoke about the Cross in Baptism, and Kneeling at the Holy Eucharist: The Words in the Baptismal Office, you know, are these, *We re-*
ceive

ceive this Child into the Congregation of Christ's Flock, and do sign him with the Sign of the Cross, in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his Banner against Sin, the World, and the Devil; and to continue Christ's faithful Soldier, and Servant unto his Life's End. We only use this Cross but once, during the Life of the Infant that is baptiz'd; and as all Societies use some Ceremony or Rite in shewing the Person admitted, to be of their Body and Fraternity: What can be more harmless and innocent, or so decent and significative as this, us'd by our Church, for shewing the Person baptiz'd to be one of her Number, and initiated and receiv'd as a true Member thereof? We do not, as the *Romanists* do, kiss and adore a Crucifix, carry it as a Charm, or Spell about us, and superstitiously use it, before every Thing we say or do; no, it is only once us'd at Baptism, and then not as a Ceremony necessary and essential to it, private Baptism to all Intents being good and perfect, before the signing of the Child; but is us'd as decent, and recommended by our Governors, which in Things lawful, or indifferent, ought to be obey'd. The first End and Design of the Cross, was the Furtherance of Piety, and the Advancement of Christianity; it was to put the Christians of the Primitive Times in Mind of their Vows

Can. Eccles.
Can. 30.

Hooker's
Ecccl. Pol. cont.
Cerem. lib. 3.
pag. 119. 120.
Eccl. and the
Cross in Bapt.
lib. 5. 3. p. 340.
341, &c.

Vide Euseb.
in Vit. Const.
lib. 1. cap. 22.
St. Hieron.
in cap. 3. Prop.
Ezek. & Epi.
22.

Tertul. De
Bapt. & Ref.
Carn.
De Cor. Mil.
cap. 3.
St. Cyp. De
Unit. Eccles.
& de Lap.

Vows and Engagements to continue faithful and stedfast in the Profession of their Holy Religion, and to arm them against all the Fears and Terrors of Shame, Ignominy, Imprisonment and Torture, and whatever else they might suffer, for owning of their Crucify'd Saviour: For as the *Heathens* and *Infidels* of those Times, did upbraid the *Christians* with that *Jesús* which was hang'd on a Tree, and call'd them by the Name of his Disciples; so they had their Foreheads signed with this Cross, to shew them, that they were neither afraid, nor ashamed to own him for their Lord and Master; nor were they, with any of their Threats and Menaces, Severities or Cruelties, nay, nor with the utmost Trial and Persecution, and the Sight of Death it self, though in the most formidable Shape, once able to make them swerve from the Faith, abandon their Principles, renounce their General, or desert the Captain of their Salvation: And this *Tertullian* and *St. Cyprian* tell us, was one main End of using the Sign of the Cross. And indeed, if we consider how useful it is, in over-coming of Temptations, in fortifying of us against Trials and Sufferings, and in calling to our Remembrance those Sins which made our *Holy Jesús* suffer the ignominious Death of the Cross, thereby exciting us to Shame, Repentance, and Amendment of our Lives; and when this, I say, we have seriously reflected

flected on, we should be so far from bog-
ling, or being startled at this most useful
Ceremony, that we should with all Ala-
cridy and Cheerfulness commemorate the
Holy Lives of those glorious Martyrs, and
Confessors of our Church, and continually
praise God for them, who died in the true
Faith of his Holy Word, and in asserting and
defending of our Liturgies and Prayers, and
of this, and all our other useful and most de-
cent Ceremonies.

But if what is said, be not of sufficient
Weight, (as certainly it must) to convince
any unprejudic'd Person of the Innocence,
as well as of the Profit of this Ceremony;
yet I should think, that the *Dissenters*, in
the Acts of their Religious Worship, using
Ceremonies as well as we, should not so
exclaim and rail against ours. For they
should either desist from the Practice, not
charge us with Superstition, or at the same
Time accuse themselves: For we know,
that in *Swearing*, which in *Scripture*, and
in the Judgment of all Divines, is own'd
to be a Part of Religious Worship; that
the *Presbyterians*, as well as we, and all
Dissenters but the *Quakers*, do put their
Hands on the Book, when they swear and
kiss the Gospels, which you will say, is a
formal and solemn Ceremony; and yet we
find it no where commanded, nor repre-
hended as a Sin: And *Abraham*, in ma-
king his Servant put his Hand under his
Thigh,

See the Refor.
Pres. cap. 11.
pag. 106. 107.
108, 109, &c.

The Friendly
Debate.

Baxter's 5.
Disp.

Thigh, when he sware, is no where that we can read of in the Bible, charg'd with committing of Sin for so doing: And alas! That I should have any Reason to remember it, what a great deal of Solemnity and Formality was us'd by the Imposers of the *Covenant*, in Reading and Swearing, and Taking of it. 'Tis a Shame, indeed, that it should be own'd, or mention'd, that there was more Reverence and Respect paid to it, than to the *Lord's Prayer*, the *Creed*, and the *Ten Commandments*; nay, I am afraid, there was more Ceremony us'd in reading of this unlawful Vow, and Abjuration, than in reading of the *Epistles* and *Gospels*, and even of our Blessed Master's Pathetick Sermon upon the Mount. For in those Days of Slovenliness and Undecency, it was common to sit with their Heads cover'd, when they were Preaching, and the *Holy Scripture* was a Reading: And yet when the *Covenant* was read, it was done audibly in the Pulpit, the People standing with their Heads uncover'd; and when swore to, and taken, was done in the same Gesture; but with the Addition of lifting up of the Right-hand. Now, Can any Ceremony be more formal than this? Or, Perform'd with greater Reverence and Respect? And yet I should not at all think the Ceremony unlawful, or any where forbid in the Word of God, if the Subject and the Oath were not unlawful,

ful, obtain'd by Force, and against Authority; and the imposing those Things on the Conscience, and Practice of Men, were not most sinful and unjustifiable, and contrary to the Laws of God, as well as the Sanctions of Men: And hence you see, how reasonable it was, to oblige the Takers to abjure this Covenant; and how groundless the Cavil is, We can't come to Church, because the Cross is us'd in Baptism.

But if after all this, I should tell you, That even our *Dissenters*, who rail so very much against our Service, and our Ceremonies, can yet occasionally conform; that is, if you will give them Places and Preferments, and tell them that without conforming to the Church, hearing the Prayers, and receiving the Sacrament, they cannot be qualified for their Offices; they will immediately comply, and in every Thing on that Occasion join with our Church. Now, If they can once, twice, or thrice a Year do this, to make them capable of holding their respective Posts; What should hinder them from doing it always? Or, Why should they separate from that Church? Or, Beshatter her Service, and Ceremonies, whose Communion they have espous'd, and heartily join'd in? If not Guilty of the greatest Hypocrisy and Guile. For if our Communion be once lawful, and still the same without Alteration;

Alteration; he who receiv'd it once, should do it again, or he must think that it was then sinful in him to do it, when he did; and so consequently for Lucre of a Place, did dissemble with Men, and play the Hypocrite with God: All that I shall say to Gal. 6. v. 7. *such, is, Be not deceived; God will not be mocked; for whatsoever a Man soweth, that shall he also reap.*

But I proceed to the third Thing, The receiving of the holy Sacrament kneeling; a Posture one would think most decent and necessary, when we make our Approaches to the Table of the Lord, to a Feast made by the great Governour of the Universe, the sole and absolute Proprietor of all Things; the only wise and immortal God, who is Supream and King of both Worlds; when we consider that he is the great Preserver of Man, that he has a Right to us, and all our Service, that we have to that Degree been disobedient and rebellious; that we of all the Creatures, made him only repent that he made us; and when to this have we added, that he is pleased to overlook our Faults, and pardon our manifold and most crying Sins; nay, and after being reconciled to us, to entertain us as his Guests at his royal Banquet; and even us, who were not only Strangers and Aliens, but even avow'd and inveterate Enemies: When all these Things we have seriously ponder'd, and with all becoming Reflection have

have weigh'd them in our Hearts, what Gesture do we think can be too humble, or what Prostration can be too low, when we have Heaven stooping down to us, and the Almighty stretching out his Hands, and offering his only begotten and most dearly beloved Son unto us? Are his Body and Blood, or the Elements which represent him, to be taken in such a slovenly and disrespectful Posture, as lolling and sitting is, when the holy and blessed Trinity, the Father, the Son, and the Holy Ghost, are pressing their Benefits upon us, and inviting and entreating us to be Partakers of them? Can we do less than humbly acknowledge our Wretchedness, and with Sorrow bewail our Offences, who are not worthy of receiving the least Crumb that falls from our Master's Table? And truly, there can be no way so proper, nor any Gesture so fit to express this Grief, or to shew how much we bemean our Ingratitude to so Good and Gracious a Benefactor, as this of Kneeling, Bowing, or throwing our selves on the Ground. And as Kneeling with us is us'd as the Posture which most denotes Humility and Self-denial, so it is retain'd by our Church, as the most decent Behaviour in the time of Prayer, and especially when we are about receiving of the Blessed Eucharist: And why any should be startled at this grave and comely Gesture, or be frighted (as some pretend) from coming

coming to Church, and to the Holy Sacrament, for a Ceremony so harmless, inoffensive, and becoming, must seem very strange and odd, and to be meerly the Result of Obstinacy and Perverseness of Temper. And lest they should be thought thus to be Men of Humour, or to have nothing to say to this Rite, or to excuse their Nonconformity and Schism; they will here likewise start their Difficulties, and raise Doubts so very foolish and trifling, that they are scarce worth Hearing or Answering, were it not to convince the Dissenter of his Prejudice and Error, and confirm our own Flock in the Discipline and Doctrine of our Church: For since False Prophets do frequently arise, and Ravening Wolves too often in Sheeps Cloathing come amongst us, we can never be too wary and vigilant in defending of that Truth, which was once deliver'd to the Saints.

Mat. 7. ver.
15. 16. cap.
24. v. 11. 24.
Mark. 13.
ver. 22.

But let us now hear what they have to object against Kneeling at the Sacrament: It is, say they, against the Example of our Saviour, who did eat the Passover sitting, and, no doubt, the last Supper, in the very same Posture; and this Precedent and Example (say they) is equivalent to a Precept, or positive Command; and whatever Posture is us'd or observ'd, which is contrary to this, must be Sinful and Unchristian. Secondly they tell us, That we bend our Knees to the Elements, that we worship the

the Bread and Wine, and adore the Creature instead of the Creator, which is not only Popish and Superstitious, but even as rank Idolatry as ever any of the Heathens or Infidels were guilty of? A heavy Charge indeed, if there was one Syllable of Truth or Reality in it. As for the other petty Arguments which some of their cunning and insinuating Men use, for justifying of Sitting, and condemning of Kneeling at this Table, as *being God's Friends and Guests, Christ's Brethren and Co-heirs in the Kingdom of Heaven, and the Elements of Bread and Wine such slender insignificant things to kneel to, that it would be ridiculous to offer at it*: These Expressions indeed are so very presumptuous and profane, that it is not expected that I should answer them, the very Rehearsal being a sufficient Confutation of them.

But to come to that on which they most depend, and has some small Shadow of Argument in it. Our Saviour (say they) did eat the Passover sitting, and so should we the Sacrament. The Assumption indeed is very weak, and can have no concluding Force with it: And the Antecedent likewise is untrue, for our Blessed Master did not eat the Passover sitting; for the Original says it was leaning or lying down, for the Words *ανακεισθαι* and *ανακειναι*, are us'd Mark 14. v. 18. John 13. ver. 12. Luke 22. ver. 14. by the Evangelists promiscuously, and properly signify a lying or leaning Posture, which

which was a Custom among the *Jews* at that time, and which they probably had learnt of the *Romans* when Subject and Tributary to them : And that in this Gesture our Blessed Saviour and his Apostles did eat the Passover, seems very plain from that Fashion of having Couches at their publick Feasts and Entertainments, where one lay or lean'd in the Bosom of another, and so successively till the Couch was full ; which yet farther appears to be an undoubted Truth, if we look into St. *John's* Gospel, where he speaks of our Saviour and himself : *There was* (said he) *one of his Disciples whom Jesus loved, who leaned on the Bosom of Jesus* ; and in another Place it is said, *That Peter saw the Disciple whom Jesus loved, following, who also leaned on his Breast at Supper* ; and those who were miraculously fed by our Saviour, are said in the Original, to have lain down, or lean'd on the Grass ; tho' the *English* Translation render it sitting.

John 13. ver.
29. 21. chap.
ver. 20.
ἀνακλιώμενος
ἐν τῷ κόλπῳ
τῷ Ἰησοῦ. ἀ-
νίπτοι ἐν
τῷ δεσπν.
Mat. 14. v.
19.
ἀνακλιώμενοι
ἐπὶ τοῖς χόρ-
τοις.

And as to the Assumption, it does not at all follow from the Antecedent ; for tho' our Saviour had sat with the Disciples when he did eat the Passover, yet by this it cannot be made out, that in the same Posture he did eat of his last Supper. There can be no Ground for this Assertion ; because the Scripture is silent about it, and we can no where find, nay, not in the Institution, or its Description, where St. *Paul* is likewise particular, that

That our Blessed Master did give, or his Apostles receive, this Sacrament sitting. And since neither our Saviour nor his Disciples have left, or prescrib'd us any Rule for our Direction as to the Gesture, in time of Receiving, we may rationally conclude, that it was of purpose conceal'd, that Sitting or Leaning, which are Ceremonies no ways proper for this Solemnity, should not be us'd : But only Kneeling, or Prostration, which are the truest Marks of profound Humility and Respect.

And hence it was, no doubt, that the Primitive Fathers, who must of all others know the best, which was the most decent and reverent way of Receiving ; did order Sitting or Leaning to be omitted, and Standing and Kneeling to be us'd in its Place. And tho' for some Centuries Standing was the common Gesture, in the time of Prayer, and of other Divine Services, between the Feasts of *Easter* and *Whitsuntide* : Yet we find that at other times, and then in the Communion Service, Kneeling was generally observ'd ; and at length became the common Custom of the Church, to receive the Sacrament Kneeling. And when things are not expressly mention'd in Scripture, neither forbid, nor commanded, what can be more safe, or convenient, than to obey the Canons, and be always directed by the Custom and Practice of our Church ? For as God has promis'd to be with

St. Cypr. de Orat. Domin. & de Cana Domin. St. August. lib. de Cur. pro Mort. gerend. cap. 5.

her to the End of the World, it must be the wisest Course that we can take, to be one of her obedient and dutiful Sons, which Duty and Obedience will not only prevent our Heresies and Schisms, but even entitle us to the Favour of Men, and the Protection of Heaven.

And for the other trifling Objection, or I should indeed rather have said, gross Calumny and Misrepresentation, We cannot join with the Members of your Church, in receiving of the Sacrament kneeling; because that is turning Papist, or Idolator, and worshipping the Creature instead of the Creator, or adoring of the Bread and Wine, in the Room of our Blessed Saviour and Redeemer: Good God, how great is the Defamation and Detraction! that the Church of *England* should be thus maliciously arraigned for Idolatry and Popery, which is the greatest Bulwark in the World against it; and when the Dissenters, we all know, in a late Reign, made but too much Way for it, did alone stand in the Gap, and vigorously oppose it: Shall we then be charg'd with Idolatry, who are utterly Enemies to Transubstantiation, and believe the Elements, after Consecration, to be the very same that they were before; that is, as much Bread and Wine, after saying the Words, (*This is my Body*) as before the Priest did pronounce them? We look upon them indeed to be the Signs and Sym-

Symbols, and virtually and sacramentally to be his Body and Blood; or, by the Sight and Use, to represent his Death unto us: But there is not any of our Communion, (God be thank'd) that are so misled by Error, or Interest, as to look upon these Creatures of Bread and Wine, to be our Saviour; since we are assured that he is in Heaven, and that there he is to continue till the Restitution of all Things, as we have it set down in the *Acts* of the holy Apostles. *Acts 3. ver. 20, 21.* As we don't therefore look upon these Elements to be God, what monstrous Folly would it be then to fall down to a Piece of Bread? No, we only worship and adore the Giver and Bestower of these Benefits, which are represented by the breaking of the Bread, and pouring out of the Wine; and we humbly prostrate our selves at his Footstool, thankfully commemorating those great and inestimable Mercies which are then receiv'd. This is our Religion and our Practice, as may be seen at large by any dissenting Brother, who will give himself but the Leave and Time to read our Communion Service, which by these few Words will shew, that we have quite a different Notion of these Things from what the Romanists have; for we say, *I take, or, do thou take and eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving.* But the Papist, he kneels at the Ele-

vation of the Host, or lifting up of the Wafer, pays all divine Respect and Adoration to it, and believes it to be that very Christ that suffered and was crucified, and to be thus transubstantiated, or changed into real Flesh and Blood, by the present saying of these few *Latin Words*, (*hoc est corpus meum*) a Doctrine indeed so gross and absurd in it self, and all its Consequences, that we not only believe it to be false, but as such, we renounce and abjure it. And if this can't be Satisfaction enough to any that cavil at our receiving of the Sacrament kneeling; if Confessions and Declarations; if Protesting, Vowing and Swearing, and all that we can do or think of, will not convince our Adversaries of the Innocency of our Actions and Intentions in this Matter, and of those false Opinions which have been greedily swallowed down against our Discipline and Doctrine, by the sly and crafty Insinuations of ill Men: If all these (*I say*) can't prevail with them to lay aside their Prejudice and Error, *neither will they be perswaded if one should rise from the Dead*; or, one come from the other World to reason the Case with them. For, what is it that we do at this Table, but what the Saints and pious Men of old did? Or, what those great Patterns of Sanctity, Humility and Devotion, recorded in the Holy Scripture, did? For all of 'em, in confessing of their Sins, and acknowledg-
ing

ing of God's Mercies, in begging of Favours for themselves, or interceding for others, did with the profoundest Reverence and Devotion prostrate themselves before the Majesty of Heaven. And must it then be a Sin in us to follow their Example, or to do that for which they are applauded, or which is there set down for Imitation and Practice? For, do we not read in the *Chronicles*, that *Solomon*, tho' one of the greatest and most powerful Monarchs upon Earth, kneeled down upon his Knees before all the Congregation of *Israel*, and spread forth his Hands towards Heaven? Did not the Prophet *Daniel* kneel three Times a Day upon his Knees and gave Thanks; and the same did *Ezra* the Priest. *I fell upon my Knees, and spread out my Hands unto the Lord my God, and said, O my God, I am ashamed to lift up my Face to thee my God; for our Iniquities are increased over our Head, and our Trespas is grown up unto the Heavens.* But this humble Gesture and Deportment was not only used by these holy and religious Men under the Law, but likewise by those that were most eminent for their Piety and Sufferings under the Gospel; for we read of *St. Stephen*, the first Martyr, that he kneeled down and cried, *Lord lay not this Sin to their Charge.* *St. Luke* also tells us, That *St. Peter* fell down at *Jesus's* Knees; and *St. Paul* owns, that he bowed his Knees to the Father of our Lord *Jesus Christ*:

2 Chron. 6. ver. 14.

Dan. 6. ver. 10.

Ezra 9. ver. 5.

Acts 7.v. 60.

Luke 5. ver. 8.

Eph. 3.v. 14.

But the greatest and most perfect Pattern of all, is our blessed Lord and Master, of whom we read in St. *Matthew*, that he *fell on his Face and prayed*; and in St. *Luke*, that he *kneeled down and prayed*. We likewise find, that the *Israelites*, in the offering up of their Sacrifices and Burnt-offerings, bow'd their Heads, fell on their Faces, and worshipped and praised the Lord. Now, could any of these receive greater Mercies than we do at this holy Table? Had any of them greater Reason to be thankful than we have, who receive such wonderful and inestimable Benefits, in this holy Sacrament? Or could any of the *Israelites* offer greater Sacrifices than we at this Table, vow and make Profession we do? For here we say, *That we present and offer up our selves, our Souls and Bodies, to be a reasonable, holy and lively Sacrifice unto God*. And should not this, which is our most bounden Duty and Service, be done in that Gesture of Kneeling, which most of all shews our Respect, Reverence and Gratitude, to the great Owner and Master of this Feast? Can any Ceremony, or at least that of Kneeling, be too significative in expressing of our Love to him who laid down his Life for us? Or, can we with too much Humility or Veneration, worship our Redeemer, or fall down on our Knees before the Lord our Maker? Is not this what we commonly do to our natural, civil

Matthew 26.
ver. 39.

Luke 22. ver.
41.

1 Chron. 29.
ver. 20.

2 Chron. 7.
ver. 3.

civil and spiritual Parents? Do we not bow the Knee to our Princes? And don't we kneeling beg Blessings of our Fathers and our Bishops, and all without any Sin or Offence that I know of; the same being done and recorded in Scripture, without any Prohibition or Reproof? For did not *Abraham* bow to the *Hittites*, *Jacob* to his Brother *Esau*, *Joseph* to his Father *Jacob*, *Bathsheba* and the Prophet *Nathan* to King *David*, and King *Solomon* to his Mother? Hence it will follow, that this Ceremony of Kneeling, or Bowing to the Ground is lawful, and that, as it was used and frequently practised then, to signify that Respect and Deference which was to be paid to great Men and Princes, so much more must it be due to him who ruleth in the Heavens, and is King over all.

Gen. 23. ver.

12.

Gen. 33. v. 3.

Gen. 48. ver.

12.

1 Kings 1. v.

16, 23.

1 King. 2. ver.

19.

Besides, we find in Scripture, that Ceremonies of this Kind which did shew sincere Love and Affection to our Saviour, were even taken Notice of by himself, and St. Peter in some Measure upbraided, who did not give the same Proof and Evidence of his. And he turned to the Woman, and said unto Simon, Seest thou this Woman? I entred into thine House, thou gavest me no Water for my Feet: But she hath washed my Feet with Tears, and wiped them with the Hairs of her Head. Thou gavest me no Kifs: But this Woman, since the Time I came in, hath not ceased to kifs my Feet. My Feet with

Luke 7. ver.

44, 45, 46, 47

and 48.

with Oyl thou didst not anoint: But this Woman hath anointed my Feet with Ointment. Wherefore I say unto thee, Her Sins, which are many, are forgiven, for she loved much, And this Love and Sincerity, this Humility and Reverence being so acceptable and well-pleasing to God, was, no doubt, the Reason of the lowly Deportment and Demeanour of those Penitents and religious Devotees, which we read of in the Gospel: This made the prodigal Son humble himself like a hired Servant; the Publican not dare to look up to Heaven; the Centurion say, that he was not worthy of having Christ come under his Roof; and the Woman of Canaan, that she was a Dog, and not fit to be entertained at his Table. And this is but agreeable to what the Royal Psalmist and the Prophet Isaiah foretold, of that Respect and profound Reverence that should be due, and given to the Author and Contriver of our Salvation.

Luke 18. 13. *They that dwell in the Wilderness shall bow before him: And his Enemies shall lick the Dust. Yea, all Kings shall fall down before him: All Nations shall serve him. And the Reason is express'd by the Prophet Isaiah,*

Matth. 8. 8. *I have sworn by myself, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear.*

Matth. 15. 27. *of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear.*

Psalms 72. v. 9, 11.

Isaiah 45. 23.

Nay, the Angels, those pure and immaculate Spirits, who far excel us in Dignity and

and Honour, who are the bright Stars of the Morning, who are the great Ministers Job 38. v. 7. of Heaven, and who are a Part of that glorious Retinue which is admitted unto the more immediate Presence of God; do not think it beneath them, nor any Way to derogate from their Excellency and Worth, to kneel before the great Angel of the Covenant, or worship the Father of all created Spirits. Thus St. John in his Revelations tells us, That all the Angels stood Rev. 7. v. 11, round about the Throne, and fell before the Throne on their Faces, and worshipped God. Now, after such a Cloud of Witnesses, or so great a Number of inerrable Precedents, can we think it possible that any should be so stupid or perverse, as not to believe it to be their Duty as well as Interest, to receive the Holy Eucharist kneeling? Why should it be sinful to kneel at this Sacrament, any more than at the other of Baptism when the God-Fathers and God-Mothers, and they who are present at this Ordinance, do kneel? And when any are baptiz'd in our Church that are come to Years of Maturity, they likewise kneel at the Performance of the Office, and reading of the Prayers: And if all are agreed, that in saying of our Prayers we should kneel, what should hinder, I would fain know, our kneeling when we are about those excellent Prayers that are us'd when we are receiving of the greatest Benefits that Heaven can

can give, or we ourselves desire? And if this does deserve (as all must needs own) the greatest Returns of Humility and Gratitude, how can it be better expressed than by Kneeling, and the Prostration of our Bodies?

How weak and impertinent then must such Pretences and Excuses be, *We can't receive but in that Posture of Sitting, because our Lord and Master did it in no other.* But as this I have already shew'd to be an Error, by several weighty and convincing Reasons, so I shall, in the last Place, desire 'em to consider, that this was only a Custom observ'd in eating of their ordinary Meals; that Leaning or Lying was the *Jewish* Posture of eating the Passover; that it was then, in Compliance with their Rites, us'd by our Saviour; and that we can no where read of our blessed Master's using of this Gesture of Sitting or Leaning in eating of the last Supper: And that hence, no doubt, it was, that Sitting and Lying were laid aside by the Canons of several Councils, and Kneeling and Standing enjoin'd in their Place. But suppose it was true, what can never be made out, that our Saviour and his Apostles did partake of this Sacrament sitting: If this were necessarily binding on all Christians, which I am sure is not, why then don't the Dissenters in all the other Circumstances imitate our Saviour before, in, and after the Celebration of this Holy

Sacra-

Concil. Nicen.

prim. Can. 20.

Vide Hook.

Eccles. Pol. in

Can. pag. 160,

161, &c.

Concil. Con-

stantin. 6.

Can. 90. vide

Tertull. &

S. Cyprian.

de Orat. Dom.

& pster. de

Cor. Milit.

Sacrament? For we read, that the Bread was unleaven'd, that the Wine was mingled with Water, that they met in an upper Room, that it was at Night, that only twelve receiv'd, and that there were no Women amongst them, and that our Saviour girt himself with a Towel, and wash'd his Disciples Feet. Now which of all these do our Dissenting Brethren observe? Or, is there any one of these Ceremonies that they think themselves in Conscience oblig'd to make Use of when they approach the Table of the Lord? And if it be true, that they never own'd, that there lay any Obligation upon them so to do; with what Manner of Assurance can they pretend to teach this slovenly Posture of Sitting to be necessary, and yet all the rest, as superfluous, to be omitted and forgot? Certainly there is a Parity of Reason in all; and if these be not obligatory and binding, no more is that of Sitting. All that I shall say farther on this Head, is only to bid our Adversaries, of what Sort soever they be, seriously to weigh the Words of the Prophet Malachi, *And if ye offer the blind for a Sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy Governour, will he be pleas'd with thee, or accept thy Person? Saith the Lord of Hosts.*

Mat. 26. 17.

Mark 14. 12.

Luke 22. 7.

John 13. 4, 5.

Mal. 1. v. 8.

Now it is easy to judge how groundless all these Scruples are, and what a great Sin

it

it is to make a Rupture in a Church, for things so trifling and inconsiderable. I have already shew'd the Nature of Schism, and must therefore now according to the Method propos'd, point at the aggravating Circumstances of the Sin, or set forth, in what Condition they now are, and are likely to be hereafter, who may be of our Church, and do wilfully and perversely separate themselves from her. God may wink at the Failures of Men, when they proceed from Education, or invincible Ignorance: Indeed, when People are train'd up in a Way not agreeable to the Word of God, and when the Principles they maintain are infus'd into them from their Youth, and when they have us'd all proper means, and done all that lies in 'em to be better instructed, and yet distance of Place, or Natural or Moral Impossibility, or any insuperable Difficulty, have obstructed their better Information, or joining in Doctrine and Discipline with the Holy Catholick Church; when all, or most of these Circumstances do happen, we can't tell but God may connive at their Ignorance: But when Men live in a Kingdom, Country, or Province, where the Gospel is preach'd, where the Holy Sacraments are administred, where Prayers are constantly us'd, where there is (I say) a National Church, the same establish'd by Law, and her Doctrine and Discipline Pure, Sincere, and Innooffensive, according

according to our Blessed Master's Institution, and the Apostolical Practice; and yet do out of Principle, or from a tenacious Temper, constantly absent themselves from such a Church as this, where there is neither false Doctrine, Superstition, Heresy, nor Schism, though encourag'd by its Members, must needs be a very crying Sin; and what God may do with them we shan't take upon our selves to determine: Charity and not Severity being the Badge and Character of our Church. For let the *Romanists* glory in their Cruelty how they will, and boast of the Grandeur of their Church, and falsely give out, That they who are not of it, are certainly Damn'd; yet we dare not absolutely condemn any of our Sectaries or Dissenters; because God is most Loving and Indulgent, and that his Mercies are over all his Works. Yet this notwithstanding, (I must say) that we have no where in Scripture any Authority or Commission given us, to assure 'em, that God will be propitious to 'em: Nay, we are desired to shun their Company, and not so much as to exchange a Word with them. And since the Uncertainty of their Salvation, or the manifest Hazard they run, is so great, must it not be the safest and most prudent Course they can take, or think of, to get immediately into the Bosom of the Church? She is a most Indulgent and Compassionate Mother,

Mother, and never ceases to entreat, nor is unwilling to receive, any Son that is desirous of returning to his Duty, and after his Admission gives Assurance of persevering in it: And how necessary and indispensably requir'd this is, I shall shew in these Particulars. (1st.) Give the Testimony of Scripture; and (2^{dly}.) The Opinion of some of the Primitive Fathers, about this Sin of Separation. The Apostle St. Paul bids us take particular Notice of them, who are given to Schism, and to beware of having any Society or Conversation with them, because they are more for gratifying and indulging of their Appetites, or for consulting of their Temporal Interests, than for obeying of our Saviour, or promoting the Unity of our Church: *Mark 'em (said he) who cause Divisions and Offences, contrary to the Doctrine which ye have learn'd, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple.* Too common a thing indeed for Separatists, to thrust themselves into the Company of poor, unwary, and illiterate Men, and by their subtil and specious Pretences, their starch and demure Looks, their formal and canting Expressions, by their cunning and sly Insinuations, to scatter their false Doctrines and Errors amongst them: Which, as the Apostle says,

Rom. 16. v.
17, 18.

is generally the Fate of these foolish, wavering, and unstable Souls, who are seduc'd by their Teachers, and toss'd about like a restless Wave of the Sea : And hence it comes to pass, that they who run away from their own Church, do so often alter and change their Religion, that at last they are of none at all ; for how frequently have we seen him, who, at his first setting out, became *Presbyterian*, to turn soon *Anabaptist*, and then a *Quaker*, or *Famylist*; after that a *Papist*, and last of all, an *Atheist*, or an *Infidel* : So dangerous a thing it is for Men to leave their Church, or to be cool and indifferent, loose and prophane in their Principles, or to have no manner of Value or 'Regard for their Religion ; that God commonly gives 'em up to believe a Lye, and in the End, are no better than *Reprobates*. *St. John*, in his Second Epistle, tells us, that we are not to shew the Broachers of false Doctrines any kind of Civility or Respect, nor so much as, when we see them, to pray to God to prosper 'em in any of their Affairs ; lest it should be thought a countenancing of their Errors, or a concurring with them in their Iniquity and Guilt. *If there come any unto you, and bring not this Doctrine, receive him not into your House, nor bid him God speed : For he that biddeth him God speed, is Partaker of his evil Deeds.* But a Greater than either of these, our Blessed Ma-

^{2 John ver.}
10, 11.

ster, the only real and supreme Head of the Church, who so loved it, that he gave himself for Her; he plainly tells us, that he who is refractory and disobedient to her, who will neither be taught nor govern'd by her, must be esteem'd to be a Person void of all Religion and Principle:

Matt. 18. v.
17.

But if he neglect to hear the Church, let him be unto thee as a Heathen Man, and a Publican. And indeed, by the subsequent Verse one may very rationally be induc'd to believe, that the Censure of the Church, or that of Excommunication, which St. Paul calls a delivering up unto Sathan, was here commanded to be us'd against such tenacious, obstinate and incorrigible Offenders:

1 Cor. 5. v.
5.
Matt. 18. v.
18.

Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye loose on Earth, shall be loosed in Heaven: And from the Severity of this Sentence, the Weight and Quality of the Punishment, or from the Nature of the Commission given to the Apostles, and in them to all succeeding Governours and Officers of the Church, for exercising of this Authority against all such who are thus unruly, stubborn, and untractable; no doubt did proceed the Opinions and Conjectures of the Ancient Fathers, who in the following manner did condemn this heinous and

Ignat. in E-
pist. ad Phi-
ladel. Iren.
lib. 4. cap.
62.

aggravating Sin (of Schism.) St. Ignatius, My Brethren be ye not deluded, nor put upon, for if any shall adbere to him, who makes a Rupture

Rupture or Schism in the Church, he shall not get into the Kingdom of Heaven. St. Irenaeus likewise writes, That Jesus Christ will come and judge those who make Divisions in his Church, and prefer their own Interest to her Peace and Unity, and who for trifling Causes, or for none at all, are for tearing asunder the Great and Glorious Body of Christ, and for using of their utmost Endeavours to devour and destroy it. St. Chrysostom also on the Ephesians, has these most amazing Words: There is nothing that incenses God more, than to tear and divide his Church; nay, I question, whether the Blood of Martyrdom will wash away the Guilt. And St. Augustin writing of the Unity of the Church, tells us, That no Man can be happy, or have Eternal Life, but he who hath Christ for his Head, and no Man can have Christ for his Head, that is not grafted into his Body, which is the Church. But 'tis probable the Dissenters may look upon Mr. Calvin, and Mr. Baxter's Opinions in this Matter, to be of greater Weight and Authority than those out of the Ancient Fathers: I shall therefore set down their Thoughts, as express'd by themselves. Mr. Calvin, in many Places, calls that a True Church, which has the Word plainly preach'd, and the Sacraments duly administer'd according to Christ's Institution, and says, that a Separation from such a Church is not justifiable whilst these Qualifications

Vide St. Cyp. Unit. Eccles.

In Eph. 4. 882.

St. August. de Unitat. Eccles.

Calvin. Inst. lib. 4. cap. 1. Num. 8, 9. 12.

are retain'd : Nay, he goes farther, and says, that many Faults and Corruptions in this Case are to be bore with, nay, some of 'em, tho' they be about Preaching of the Word, and Administring of the Sacraments : And in the Tenth Section or Number, he calls Separation a Sin or Crime so great, that one can't think of a greater ; calls the Person guilty of it, an Apostate, and Runnagate, one that denies God and his Saviour Christ, and the Author of the treacherous and sacrilegious Breach of Matrimony, which was constituted between the only begotten Son of God and his People :

Calvin. *Inst.* Nec ullum, said he, atrocius fingi Crimen
lib. 4. cap. 1. potest, quam Sacrilegâ perfidiâ, violare conju-
Num. 10. gium quod nobiscum unigenitus Dei filius con-
trahere dignatus est.

Christ. *Directo-*
ry pag. 739,
741, &c.

And Mr. Baxter, in his *Directory* says, That Divisions are the Deformities of the Church, the Lamentation of Friends, and the Scorn of Enemies ; the Dishonour of Christ and the Gospel, the great Hindrance of the Conversion and Salvation of the World, and of the Edification of the Members of the Church. That they lead directly to the Apostacy from the Faith, and shake States and Kingdoms, having a lamentable Influence in the civil Peace. That Schism is a Sin against so many, and clear, and vehement Words of the Holy Ghost, that it is utterly without Excuse. That it is contrary to the very Designs of Christ

Christ in our Redemption, which was to reconcile us to God, and center us all in him. That it is contrary to the very Design of the Spirit of Grace, and to the very Nature of Christianity it self. That it is a Sin against the nearest Bonds of our highest Relations to each other. That it is either a dividing of Christ, or robbing him of a great Part of his Inheritance. That Church-Dividers are the most successful Servants of the Devil, being Enemies to Christ in his Family and Livery. That they serve the Devil more effectually than open Enemies. That Schism is a Sin which contradicts all God's Ordinances and Means of Grace, which are purposely to procure and maintain the Unity of his Church; and that this is a heinous Aggravation of it, that it is commonly justified, and not repented of by those that commit it; and is yet the more heinous, that it is commonly fathered upon God. And Lastly, That it is most unlike the heavenly State; and in some Regard, more than the Kingdom of the Devil; for he would not destroy it, by dividing it against it self.

And having thus given an Account of the Judgment of these two famous Men, upon which in all Things our dissenting Brethren seem mostly to depend, one would think it unnecessary to bring any other Arguments to dissuade them from Separation

and Schism: But that I may not be wanting in using those which may convince them (if any can) of the dangerous Nature of this Sin, and of the Necessity of laying it aside, and sincerely and speedily uniting with the Church; I must add First, That Union is a Duty indispensably required; there are almost infinite Texts of Scripture for it, *As much as lieth in you, live peaceably with all Men.* As far as we have already attained, let us walk by the same Rule, let us mind the same Things. Endeavour to keep the Unity of the Spirit in the Bond of Peace. Innumerable other Testimonies there are in Sacred Scripture, which shew this Conformity and Unanimity to be necessarily required of Christians: And were it not thus obligatory, as being a divine Precept, yet the Ease, Sweetness, Pleasure and Satisfaction, with the many Advantages that attend it, are the least of them sufficient to recommend it to us.

But we are farther to consider, That our Blessed Master's Practice must so far influence and instruct us, as not to suffer us to separate from a national established Church, where the word is preached, and the Sacraments are administered. Our Saviour, we find, comply'd with the Jews, went into their Temple, was present at their Assemblies, heard the Law read; and in their Festivals at Jerusalem, and even at that of the Dedication, shewed himself a Mem-

Rom. 12. v.

18.

Phil. 3. ver.

16.

Eph. 4. v. 3.

Matth. 26. v.

19.

John 2. ver.

13.

John 7. ver.

10.

Luke 2. ver.

46.

John 10. ver.

22,

a Member of the *Jewish Church*. And he not only encouraged all his Followers and Disciples, to frequent the Ordinances and divine Worship, by his own Practice and Example, but he even orders and commands them to go and hear the *Scribes* and *Pharisees*, and to obey them (because of their Authority and Commission) *who sat in Moses Chair*. And our blessed Master's Doctrine was infinitely preferable to the *Scribes* and *Pharisees*, he having taught so, as no Man ever yet did like him; yet he would not have his Disciples upon any Account, once absent themselves from the Communion of the *Jewish Church*: And we do not read, that ever they did, till the Descent of the Holy Ghost, which then did abolish the *Jewish Church* and Ceremonies, and introduce the Christian in its Place. This, no doubt, is a Pattern, beyond all others, and an Example which we must readily grant, should be followed by all; Therefore, what I shall farther add is this; to desire them seriously to weigh, That the Sin of Schism is very great and grievous; that it is a Breach of most of the Commandments, and a Transgression of the whole Law; *for he that loveth not his Neighbour whom he hath seen; How can he love God whom he never saw?* It is renouncing our Baptism, a Denying of our Creed, a calling of God a Lyar, our Saviour an Impostor, and crucifying him a-

Matth. 23. v.
2, 3.

Matth. 7. v.
29.
John 7. ver.
46.
Acts 3. v. 1.

1 John 4. ch.
ver. 20.

Numbers 16.
v. 3, 5, 9, 10,
11, 30, 32, 33.

Numbers 26.
ver. 9. 10.

fresh again. All which, being the Aggravations of that Sin of the first Magnitude, Schism, we can expect no less (if God of his infinite Mercy give not the Sinner Grace to repent and reform) but that he will punish him as he did *Korah, Dathan* and *Abiram*, who, with their Company, taking the Priesthood upon them, and offering up Incense without any Authority or Commission from God, and in Opposition to *Moses* and *Aaron* his Servants, were some of them swallowed up alive of the Ground, and the rest consumed by a Fire that came out from the Lord. And it is here very observable, that we read of no Sin, nay, not of Murder nor Idolatry, that was so exemplary, or with so much Rigour and Severity punished, as this crying Sin of Division; when the others have been punished with Famine, or the Sword, God contrived a new Method for this, to make the Earth open her Mouth wide upon the Criminals, and let them fall down quick into the Pit. And who, after all this, will be so unkind to himself, or cruel to his own Soul, as to run the Hazard of being miserable and unhappy in this present, as well as in another World, rather than join with his Brethren, in the Communion of that Church, which is truly Catholick, and Apostolical, and in all Things conformable, to the Doctrine of Christ? Which was the next Head proposed to be spoken to.



CHAP. III.

Of the CHURCH *of* ENGLAND.

OUR Church being owned by all the Protestant Churches abroad, for the most glorious Part of the Reformation; and her Liturgy, Articles and Canons, shewing what her Doctrine and Discipline is; and her most professed Enemies, having little or nothing of any Moment to object against her, there will be no great Necessity of insisting long on this Head: But yet, that I may, in some Measure, vindicate her from the Cavils and Calumnies of ignorant and malicious Men; we here say, That our Church keeps the Mean between two Extremes, rejecting the Idolatry and Superstition of the *Romanists,*

nists, on the one Hand, and the Defects and Undecencies of the Dissenters on the other: So that as we loathe and hate the Supremacy and Infallibility of the Church of Rome; likewise we disapprove of the Parity and confused Disorder of the Presbyterians, and Anti-episcopal Churches.

*Bp. Bramhall
Vind. of the
Cb. of Eng.
pag. 265, 266.
& vide Bur-
net's Vind. of
the Ord. of the
Cb. of Eng-
land.
Act of Unif.*

The Church of England then is governed by Bishops, Priests and Deacons, according to the Apostolical Institution, and the universal Practice of the primitive Fathers: And as these Orders have been conveyed down from Time to Time to Posterity, and here in this Kingdom retained and continued, as by the Apostles and the first Bishops conferred; and the same by our Statute and Ecclesiastical Laws, being fully established and confirmed: We have all great Reason to approve of this ancient and Apostolick Government, and look upon our Church, as one of the soundest and happiest Parts of the Universal or Catholick: For if we would examine the Greek Church, scattered up and down through the Turkish Empire; or look into those Churches of the Augsburg and Lutheran Confession; or into those of Muscovy and Armenia; of Poland, Bohemia, Denmark, Swedland, Saxony and Prussia; or into all the Calvinistical Churches in Germany, France, or any other Part of the World: Where is there any one among all these, that can for Purity of Doctrine, and Decency of Wor-

Worship, compare with the *English* Church; for as some of these before mentioned have neither Government nor Discipline, no Order nor Ceremonies, no publick nor set Forms of Prayer: So others have too many superstitious Rites, admit of Consubstantiation, the Proceſſion of the Holy Ghost from the Father by the Son; of setting up of Images in Churches; of using unleavened Bread, and sitting and standing at the Sacrament; and a great many such Customs and Opinions these Churches have, which being offensive, erroneous, defective, or inconvenient, or not according to the Government and Doctrine introduced and taught by the Apostles and Fathers of the primitive Church, whose Footsteps and Example we directly trace and follow: We must therefore look upon our Church to be the most Catholick and truly Apostolical.

For we preach and instruct our Hearers out of the Scriptures, and do interpret and explain them according to their genuine Sense and Meaning; or, as delivered to us by the Prophets and Apostles; we have them in the Original, and they are faithfully, by the Officers, Fathers and Ministers of our Church, translated into our vulgar Tongues: And in doubtful Cases, we compare them one with another, and by the unceſſant Labours, and continual Writings of the ancient Fathers, have their Purpose and Meaning made so very easy, that there is not
one

1 John 4. v.
1, 2 and 3.
John 5. v. 39.
Matth. 23. v.
13.
Luke 11. v.
52.

one of our Flock, but in his own native Tongue, can gather out of this Sacred Treasury, what is useful and necessary for his Salvation: For we bid them *try the Spirits, whether they be of God?* and to *Search and examine the Scriptures, since in them we know they have eternal Life.* We do not, as some other Churches do, *shut the Door of Knowledge, neither enter our selves, nor suffer them who are entring into the Kingdom of Heaven.* We do not obstruct our People's reading of the Scripture, nor lay any Mult or Penalty upon them, who in Private keep, or read their Bibles; nor do any of our Clergy forbid the Use of these sacred Oracles. No, we encourage and perswade, nay, earnestly press and exhort our Flocks, or those who are committed to our Charge, to read, mark, learn, and inwardly digest them, which is likewise our earnest Prayer to God, and a Part of the Service of our Church, set down in that excellent Collect: *Blessed Lord, who hast caused all Holy Scriptures to be writ for our Learning; Grant that we may in such wise, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold fast, the blessed Hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ.*

We likewise administer the Holy Sacraments of Baptism, and the Supper of the Lord, according to our Blessed Master's Command,

Command, and Holy Institution. We ad-
 mit of no more than these two, and those
 we say are generally necessary to Salvati-
 on. It is our Belief and Practice, that the
 Bread and Wine should be receiv'd Kneel-
 ing, but not ador'd, or worshipp'd in that
 Sacrament; owning no such Things as
 Transubstantiation, or a Change of the E-
 lements into Flesh and Blood; and we re-
 ceive in both Kinds, the Wine as well as
 the Bread, being our Saviour's Command,
 and the Apostles Practice, which for many
 hundred Years was immediately after them
 continued in the Primitive Church; till of
 late, contrary to Scripture and our Savi-
 our's Precept, it was forbid by the Church
 of Rome. And the Sacrament of Baptism
 we administer only with the Elements of
 Water, in the Name of the ever Blessed
 Trinity; receiving the Person baptiz'd into
 our Church, with the Sign of the Cross,
 in token of his being a Member thereof;
 and that he will not be asham'd of the
 Cross of *Christ* crucify'd. This innocent
 and decent Ceremony we only use, reject-
 ing those of Taper, Wax, or burning Can-
 dles; of Spittle, Oil and Salt, and such o-
 ther Rites; looking upon them to be su-
 perfluous, burthensom and superstitious:
 But God-Fathers and God-Mothers, we re-
 tain, as having some Foundation in Scrip-
 ture, or at least not forbid, nor any way
 coutrary to it; nay, we use it as being bene-
 ficial

Mat. 28. v.

19.

Mark 14. ver.

15. 16.

John 1. v. 26.

28, 31.

Mat. 26. ver.

26. 27, 28.

Mark 14. ver.

22, 23, 24.

Luke 22. ver.

19. and 20.

1 Cor. 11. v.

23, 24, 25, 26,

27, &c.

Vide Concil.

Trident. &

Chem. in

Consut. ejusd.

Ruth 4. v. 17.

Luke 1. v. 58.

1ertul. lib.

de Baptismo.

Euseb. *Eccles.*
Hist. lib. 7.
cap. 20. & lib.
8. cap. 21.
S. Aug. Serm.
116. de Temp.
Platin. in
Vita Hygini.
Wile Bucan.
in Lib. Inst.
Idol. 47.

ficial and advantageous to the Infant, in Case of the Parent's Mortality; and being an Act of Charity and Beneficence, which often prevents Enmity and Malice, and keeps up Love and Friendship among Neighbours.

We have also Set-Forms of Prayer, and our Liturgy or Service consists of Confession, Absolution, and the Lord's Prayer; of Psalms, Hymns, and Responses, and of Supplications, Intercessions, and Thanksgivings, and of other occasional Offices; all fram'd and compos'd according to Scripture, and the best of those Forms and Patterns which could be met with among the Liturgies of the primitive Churches: So that in our Prayers we beg nothing of God, but according to his Will and Direction, or with an humble Submission to whatever he is pleas'd to do, whether it be in not answering, or in rejecting of our Petitions. We pray to God, the Father, the Son, and the Holy Ghost, looking upon all the Three to be equally and substantially God: We direct our Prayers to none else, neither to the Virgin Mary, nor to Saints departed, nor to any of the Angels, Cherubims, nor Seraphims that are above: We make our Application to our Blessed Redeemer, as the only Mediator between God and Man, and knowing of no other Intercessor that can be made acquainted with our Sins or

Suffer-

Sufferings, or with our Wants and Necessities; it will be in vain to direct our Prayers and Petitions to any other but to him who is beyond Saints and Angels, and far exalted above all Principalities and Powers.

We likewise, in our Divine Service, have the three Creeds, the Apostles, St. *Athanasius*, and *Nicene* read; the two last being an Explanation of the former, and very necessary to be professed and understood, being a Confutation of all the Heresies and Schisms in the Church, and a plain Description of our Faith and Belief of the Unity of the Godhead, and the Trinity of the Persons: So that this distinguishes us from *Eutychians*, *Socinians*, *Macedonians*, *Photinians*, and all other Hereticks, who deny the Divinity and Incarnation of our Blessed Saviour, his Suffering and Descent into Hell, or his Resurrection and Ascension into Heaven, where now he sits at the Right-Hand of the Father, and is equal in Majesty, Dominion and Authority with him. By this Confession we likewise own, that there is one God, and but only one who is the Author of every good Work and perfect Donation, who cannot be the Author of Sin, or the first Cause or Principle of any thing that is evil in itself: For though there be no Evil in the City but what the Lord hath done, yet it is the Evil of Punishment which is the Effect and

Conse-

Consequence of Sin, and so not the Cause, or Sin itself.

*Vide Bishop
Bramhall's
Vindication
of the Church
of England.
pag. 351, 352,
353, &c.*

But to these Creeds we do not add those Articles which were inserted by the Council of Trent, or by Pope Pius IV. who then pack'd up several Popish Bishops and Abbots to serve a Turn, and denied all others their Votes and Suffrages. So that what was here done, was by Force, Unjustice, and Contrivance, contrary to the Canons of the four first General Councils, and to the Doctrines of the primitive Fathers; and which is beyond all, inconsistent with the whole Tenor of the Scriptures: For there we read not of praying in an unknown Tongue, of the propitiatory Sacrifice of the Mass, of Transubstantiation, of Invocation of Saints, Veneration of Relicks, nor of a great many such Things which are foisted into those Creeds, but no Part of our Faith, nor any Article of our Belief.

We also read the Lessons out of the *Old and New Testament*, and distinctly make our Responses to all the Commandments when read, and reverently and devoutly read, and hear the Epistles and the Gospels. We have likewise our Feasts and Festivals, as observ'd and kept by the primitive Church, and commemorate none but the Blessed Virgin, Apostles, Evangelists, rejecting the Kalendar of the Popish Saints, and pray neither for the dead, nor to any

of

of them: All that we do, is to bless and magnify God for the holy and exemplary Lives of those Saints and Servants departed this Life in his Faith and Fear, beseeching him so to give us Grace to follow their good Examples, that with them we may be Partakers of an everlasting Kingdom.

In short, our Church, if we consider her in her Worship, Doctrine and Discipline, in her Litanies and Prayers, in her Hymns and Praises, in her Confessions and Creeds, in her Canons, Constitutions and Articles: We must of Necessity confess, that there is nothing necessary wanting, nothing decent omitted, nothing superfluous required, nor unlawful, nor unjustifiable commanded; but every thing proper for Devotion, religious Exercises, and a holy Life, strictly enjoin'd by her Rubricks and Canons: All which may be read at large in those two excellent Books writ by that Great and Learned Prelate Bishop *Jewel*, in his A-
 pology for the Church of *England*, and in
 that writ by the Author of *The Faith and Practice of a Church of England Man*; where every Thing in Dispute or Difference between us, the Church of *Rome*, and other Dissenters, are so judiciously examin'd, impartially scann'd, and clearly confuted, that it will be impossible for any unprejudic'd Reader, after seriously recollecting and weighing the solid Truths contain'd in these Books, to be one Minute longer of the *Romish*, or *Presbyterian* Perswasion.

*Jewel in Apol.
 pro Eccl. Ang.
 The Faith and
 Practice of a
 Church of
 England-
 man.*



CHAP IV.

Of CATECHISING.



HO' Afternoon Sermons be so much in Request with even the better Sort, that they have quite banish'd Catechising out of most of our Parishes; yet it is of so great Use and Advantage in instructing of Youth, and of the common People, who are the most illiterate, as well as numerous, that there can be no Part, I think, of the Ministerial Function, that can promise itself greater Success than this; especially if perform'd with that Care, Constancy, Diligence and Discretion, which our Rubrick requires, and our Canons enjoin. In the End of our Church-Catechism, the Curate of every Parish is bid upon Sundays and Holydays,

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Holydays, after the second Lesson at Evening Prayer, openly in the Church to instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some Part of this Catechism. And in the next Paragraph, all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants and Apprentices, which have not learn'd their Catechisms, to come to the Church at the Time appointed, and obediently to hear, and be order'd by the Curate, until such Time as they have learned all that is here appointed for them to learn. The Canons of our Church do likewise command the same, but with this Addition and Penalty, that the Minister neglecting his Duty herein, shall be sharply reprov'd ^{Can. 59, 60,} upon the first Complaint, and true Notice ^{61.} thereof given to the Bishop, or Ordinary of the Place. If again he shall willingly offend therein, that he is to be suspended: If the third Time, to be excommunicated, and so remain until he will be reform'd. And likewise, if any of the said Masters, or Mistresses, Children, Servants, or Apprentices, shall neglect their Duties, as the one Sort, in not causing them to come, and the other, in refusing to learn; let them be suspended by their Ordinaries (if they be not Children,) and if they so persist by the Space of a Month,

M 2 then

then let them be excommunicated. All which, not only shew the great Hazard both Minister and People do run, of being turn'd out of the Bosom and Communion of the Church, for the Neglect of their respective Duties in this Particular, but likewise do make it manifest beyond all Cavil and Dispute, that ours is one of the best constituted Churches in the World; and that not any one hath been more diligent, laborious, and indefatigable, in giving Orders and Instructions for informing and grounding of Young and Old in the Principles of true Religion and Christianity, than the Church of *England* hath been: So that by all the Reform'd Divines abroad it is deservedly called, the most noble Part of the Reformation.

But that all may be more in Love with Catechizing, and truly consider the Excellency of it, or the great Benefit which accrues to every Person that carefully and constantly frequents it, and diligently and attentively listens to it; we shall 1st. inquire what is meant, or understood by Catechizing. 2^{dly}. By what Authority it is supported in Scripture. 3^{dly}. What Fruits it does commonly, and for the most Part produce, or what are the Inconveniences, or fatal Miscarriages that happen by neglecting and contemning of it; and lastly, I shall shew what the End and De-

Design of Catechising is; and that our Way does best answer the same, and that our Catechism, by being so very short, easy, and comprehensive, goes beyond any for Instructing of Youth, that is now extant, or at least that I have seen.

First, Then Catechising is taken from a Greek Word that signifies to Instruct by word of Mouth, or to rehearse and say over again what was said but just before; so that Catechising in its true and genuine Sense, is Teaching of the first Rudiments and Principles of any Art or Science; or more particularly it may be taken for Grounding of any in the chief Articles of Religion, by way of Answer and Command. Hence Catechism, in the general and most vulgar Acceptation, is understood to be the first Elements or Institutions which one is to be taught, by a clear and distinct Voice; and applying it to sacred things, it will signify, the Instructing the Young and Ignorant in the first Principles and Fundamentals of their Religion, by asking of Questions, and receiving of their Answers, from their own Mouth: Which Account St. Luke and St. Paul give of Theophilus and Apollos, who were both instructed in the Scriptures, tho' the latter spake and taught diligently the things of the Lord, knowing only the Baptism of St. John; and St. Paul, after his Appeal unto Ca-

κατηχησις ἢ
κατηχία. κατη-
χισμός ἢ κατη-
χισμός.

Luke 1. v. 4.
Acts 18. ver.

Acts 28. ver.

far, expounded and testified the Kingdom of God, perswading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.

καὶ οὕτως καὶ
τῶν ἁγίων
οὗτοι αἱ
οὗτοι.

And hence arose those Names and Offices in the Primitive times, among the Ancient Fathers, of Catechists, and Chatechumens, who were Persons then appointed to Teach and Answer in the Church; and of these Chatechumens, Neophites, or young Plants and Beginners, there were two sorts in the Church; the first were either *Jews* or *Heathens*, who coming to the Years of Maturity, and afterwards made Converts to *Christianity*, were, before their Admission to *Baptism*, order'd to hear and learn in the Church, the principal Doctrines and Fundamentals of the Christian Religion. Thus *St. Augustin*, after he had renounc'd *Manichean* Principles, and became a Convert, was for a long time a Catecumen, or Learner in the Church, before *St. Ambrose* did baptize him: And the second sort of these New Beginners were the Children of Christian Parents, who being born and baptiz'd, and consequently admitted into the Pale of the Church, were yet excluded from the *Eucharist*, till they could give an Account of the Articles of their Faith, had rehears'd them in the Church, answer'd them to the Bishop, and by the Imposition of his Hands, were then confirm'd by him; which Custom has been ever since continued

continued in the Church, and is a Rite deservedly retain'd, having the Authority of the great Apostle of the *Gentiles* for it, who in the Epistle to the *Hebrews*, calls it, ^{ἡ ἐκείνη ἡ ἐκείνη} the Doctrine of *laying on of Hands*; and this brings me to the

Second particular, What Ground there is in Sacred Writ for Instructing of Children. And indeed here it seems plain, that ever since there was any Religion in the World, or that there was any publick Profession made of it, that Chatechizing of the Young and Ignorant, was constantly enjoin'd and commanded: For it was of God's own Institution and Appointment, that the Old and the Young, according to his Covenant (*I will be thy God and the God of thy Seed*) should be all taught answerably to their several Abilities and Capacities: viz. The more aged, in the Nature and Obligation of Covenants, Sacraments, and Sacrifices, and the younger by Catechizing of them at Home, and in the Schools, in the first and most easy Parts of Religion. And thus we find, that God commanded the Children to be instructed in the Feast of the Paschal Lamb and Unleavened Bread, in the Unity of his Godhead; and in that transcendent Affection due from all his Creatures to him, he likewise requir'd of their Parents, that they should be taught the Ten Commandments, and the other necessary Points of

Gen. 17. ver.
7. 8. 9.

Ex. 12. ver.
26, 27.
Deut. 6. ver.
4 5 6. 7. 8.

Deut. 4. v. 9. the Law, which were at Home, to be
 Deut. 11. v. taught them by their Fathers, and Abroad
 19.
 2 Kings 4. v. by the Prophets in their Schools; and that
 38. such there were in the Jewish Government,
 which made it their main Business to
 ground the Young and Illiterate in God's
 Statutes and Judgments, seems very clear
 from that Instance of *Elisba*, which we read
 of in the second Book of *Kings*.

Mat. 19. v. That our Blessed Master, under the Gos-
 13, 14, 15. pel, did likewise approve of this Method of
 Mark 10. v. instructing Youth, appears very plain, by
 13.
 Luke 18. v. commanding the young Children to be
 15. brought unto him, and forbidding those
 that would have kept them from him; and
 that the Apostles, after planting of the Chri-
 stian Church, and propagating of the Faith,
 did order Children to be Catechiz'd and
 brought up in the Principles of this Religi-
 on, seems very perspicuous from the Testi-
 mony given by St. Paul of Timothy's be-
 ing from a Child instructed in the Holy
 Scriptures, and the Parts of Christianity
 by them explain'd: *But continue thou in
 the things which thou hast learned, and
 hast been assured of knowing of whom thou
 hast learned them: And that from a Child
 thou hast known the Holy Scriptures, which
 are able to make thee wise unto Salvation,
 through Faith which is in Christ Jesus.* And
 in the Epistle to the Hebrews, we have an
 Account of the particular Heads that Chil-
 dren were then instructed in, and by the A-
 postles,

possibles, call'd *Milk for Babes*, and are by St. *Paul* reckon'd up to be six in Number, viz, *Heb. 6. ver. 1, 2.*
 Repentance, Faith, Baptism, and the Doctrine of the Sacraments Laying on of Hands, the Resurrection of the Dead, and Judgment to come. And that this laudable Custom was continued in the Primitive Times, and handed down to Posterity, appears evident from *Eusebius* and *Socrates*, the former telling us, that *Origin*, even in the Times of Persecution, did Chatechize the Youth and Commonalty in *Alexandria*; and the latter, that it was their Custom and Method to instruct the Young in the Articles of their Faith, as they had been taught by the Bishops who were their Predecessors, and shewed them that Form which they themselves in Catechizing had us'd.

Eus. Hist. 1. 6. cap. 2, 3. lib. 10. cap. 4. Socr. Hist. lib. 1. cap. 5. Concil. Elib. Can. 42. Concil. Laodicen. Can. 46. St. August. Serm. 135. de Temp. Concil. Bracaren. 2. Can. 1. Vide Binn. in suis Not. de hoc Can.

But in the next Place, I go on to shew the many and great Advantages which accrue to all, by this sort of Institution. And first, as to the Young themselves, when they are thus initiated in the Fundamentals of their Faith, or the Heads and chief Points of Christianity are so often taught and repeated, that they are even fix'd and riveted in their Minds; when, I say, such early and firm Impressions are made, it will be very difficult, if not impossible, to obscure and deface them: For as a new Vessel is most capable of keeping the Tincture of that Liquor which first you put into it, and in a long Time is hardly

Proverbs 22,
v. 6.

hardly receptive of any other; so Youth will keep so close to the first Principles you teach them, and be so very fond of those Doctrines, which are early, and with Care instill'd into their Souls; that they will with as much Reluctancy and Opposition part with them, as with those Things which are most natural or essential to their Tempers. For, as the first Lineaments are drawn, so for the most Part they continue; and therefore, if you teach them what is good at the Beginning, they will have the same Prevalency and Force, as that which is ill and pernicious, if made Choice of, should have had. So, as Solomon observes, *it concerns us mainly, To train up a Child in the Way that he should walk, and when he is Old he will not depart from it.*

Secondly, This Duty is of great Use and Advantage to the Publick, as being beneficial to the State and Church. For, as the Foundation is laid here, so will the Edifice and Superstructure be: If Children are carefully taught their Catechism, and the Principles of Duty and Loyalty to the King infus'd into them, and of Submission and Obedience to all in Authority under him: And to Bishops, and all other spiritual Pastors and Teachers, there will be no Danger of Treason and Rebellion, or of Faction, Heresy, and Schism; for these are only the ill Weeds and Tares, which either spring up of themselves, or are sown by false and

and seditious Teachers, in those Grounds which have not been duly cultivated and manured, by our Labourers in the Word and Doctrine.

For certainly, was our Catechism industriously taught, and the young Beginners, and the most rude, unlearn'd, and unpolish'd among us, instructed weekly in it; and for the most Part of the Year, (and not only in the six Weeks of *Lent*, as the Custom in too many Places is) they would soon arrive to that Maturity in Knowledge, Steadiness in Principle, and sincere Affection to the Liturgy, Service, Doctrines and Hierarchy of our Church; that they would abominate the very Thoughts of running into clandestine and schismatical Meetings: For this purely proceeds from Prejudice, Ignorance, or Pride, which are either easily prevented, or very quickly removed, by learning of our Catechism, and ingrafting of its Rudiments in our Youth. For this will oblige them to strive, struggle, and contend for the Faith, that was once deliver'd to the Saints, and to hold the Profession of their Faith without wavering. There being nothing indeed that makes Men so giddy and unstable, so fickle and unconstant, and so liable to be carried away, and toss'd about with every Wind of Doctrine, as the Want of a true and solid Foundation to build upon. And where is this Basis and Corner-stone to be found,

but

*Ep. Jud. v. 3,
Hebrews 10,
v. 23.*

but in the Summaries and Breviates of our Church, where the necessary Means of Salvation are to be met withal; and this being the Rock on which every wise Architect will raise his Structure, he who is negligent and remiss herein, is like that foolish Man, who built his House upon the Sand, *and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House, and it fell, and great was the Fall of it.*

Mat. 1. v. 28.

Thirdly, Catechizing will arm us against the sly and crafty Insinuations of false Guides and Impostors; it will enable us to defend and assert the Doctrines of our Church, and to vindicate her Discipline and Government, from the Calumnies and Aspersions of malicious and censorious Men: It will help us to detect the Errors and uncouth Opinions of all other Religions, and furnish us with sufficient Strength of Argument, to convince the Dissenter, and confute the Romanist. Nay, this will secure us from every other Sectary and Heretick, and bid Defiance to all the Adversaries of the Truth, and constantly encourage us to the Hazard of our Lives, and all we have, in her Defence; not being ashamed or afraid, but *always ready to give an Answer to every Man that asketh us a Reason of the Hope that is in us.* And it is very observable in some of the Writings of the ancient Fathers and Historians, that they

1 Peter 3.
v. 15.

Euseb. Hist.
l. 2, 3, 4.

they tell us of some of their Youth and Children (who were betimes instructed and well grounded in the Principles and Articles of their Faith) that they were so far from avoiding Trials and Persecutions, which even their tender Years, and Weakness of Judgment, would easily have excus'd or pleaded for, that they even embrac'd the Stake, and run into the Flames. On which Testimony, though we may not altogether depend as infallible; yet we can have little Reason to think it impossible, or deny it an historical Belief; since our blessed Master saith, *Out of the Mouths of Babes* Matthew 21. v. 15. *and Sacklings thou hast perfected Praise.*

And as it is express'd in the *Psalms*, *thou* Psa. 8. v. 2. *hast ordained Strength;* which shews us what great and wonderful Things are done by pious and seasonable Education, which is always attended with the Favour and Protection of Heaven.

Fourthly, This is the easiest, plainest, and most effectual Way of instructing of the Young and Ignorant. The Intricacy or Abstruseness of most Arts and Sciences do commonly dishearten and discourage the young Beginners; being very rarely attain'd but by much Labour, Perplexity, and a great Expence of Time: Besides, in their Study of these, they struggle with so many Difficulties, are involv'd into so many Doubts and Labyrinths, and at last, liable to such a Number of Fallacies and Mistakes,

stakes, and so often to gross and palpable Errors, that, with the wise *Solomon*, they have Reason to conclude, that *He that increaseth Knowledge increaseth Sorrow*. But in learning of our Catechism, the Principles are so short and comprehensive, the Method of Teaching so easy, and what is taught, so quickly understood, and laid up in our Memories by a frequent Repetition and Rehearsal, that the meanest Novice or Disciple in Christianity cannot miss of improving or making some Proficiency and Progreſs in this Abridgment of our Faith.

Here are not Tropes and Figures, Rhetorical Flourishes, or Strains of Oratory, or your long Periods, and elaborate Discourses, which serve rather to tickle the Ear, amuse the Senses, or gratify the Fancy, than inform the Judgment, satisfy our Scruples, or reform our Lives. No, here are plain and familiar Questions, and short, pithy, and substantial Answers, which are reduced into such a narrow Compass, and yet into such fundamental Doctrines of Practice and Belief; that they are the very Picture and Images of those given by God to the *Jews*, or by our Blessed Master to his Followers and Disciples. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and thy Neighbour as thy self*. Which *Solomon*, in the Book of *Ecclesiastes*, thus abbreviates, *Fear God, and keep his Commandments, for this*

Deut. 6. 5.
Mat. 22. 37.
Luke 10. 27.

Eccl. 12. 13.

this is the Whole Duty of Man, and the Apostle St. Paul comprehends and sums up in this one Duty. He that loveth his Brother has fulfilled the whole Law; or our Blessed Master in St. Matthew, Whatsoever ye would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.

Rom. 13. v.
8, 9, and 10.
Gal. 5. v. 14.
Mat. 7. v. 12.

In short, Catechising will make Way for our understanding of the Scriptures, hearing of all edifying Sermons, and retaining of them: It will preserve an Uniformity in our Doctrine and Discipline, and be an Ornament to our Church, and all that catechize, and teach therein; for we are properly Catechists, who should sound and echo forth the Word, Cry aloud and not spare, tell the House of Jacob their Sins, and Israel their Iniquities. And from these many and great Advantages, it is easy to collect, how dismal the Consequences, and fatal the Miscarriages are, which commonly attend the Neglect of Catechising; for if these Rudiments are despised and set at nought, and the Instructing of Infants is altogether omitted, who are likewise naturally prone, and too inclinable to Vice, the Thoughts of Mens Hearts being evil, and that continually, from their Youth up; it must of Necessity follow, where there is no Check given, by an early Education, to their Immorality and Ignorance, that they must be guilty of Atheism and Prophaneness, of Riot and

and Excess; of Theft, Robbery, and Rapine, and of every other Sin and Wickedness, which will either terminate in Poverty and Wickedness, or bring them to a shameful and ignominious Death; and which is beyond all this, these Sins which mainly proceed from Ignorance and want of Instruction, will farther perpetuate their Misery and Ruin, by exposing of both Soul and Body to endless and remediless Torments.

*Deut. cap. 4.
6, 11, 12.*

*Joseph. lib.
Antiq. Jud. 4.
cap. 8.*

In the last Place therefore I proceed to the Necessity of Catechising, or the great End and Design of introducing it into the Church; and to shew how that our Catechism comes short of none that I have met with, but rather far excells, and goes yond them: As to the Usefulness and Necessity I have already shew'd them in several Particulars, only adding this farther, that it was God's special and particular Command, who best knows what is most subservient to Man's Happiness: That the *Jews* should teach their Children his Statutes and his Judgments, and that so early and familiarly, that they might as readily know them, as if ty'd to their Foreheads or their Arms; and it is confidently averr'd by Historians, that the *Jews* of old, and now credibly reported of those that have now their Synagogues amongst us, that their Children, before they arrive at the Age of sixteen, are so great Proficients

sidents in the Law, that they can say most
 of it by Heart, and without Book. But
 I go on to the great End and grand Design
 of Catechising; and that is, the Glory and
 Honour of God, which indeed should be
 the chief and ultimate End, not only of
 this Duty, but of all our Words and A-
 ctions: And great truly is the Reason that
 Young and Old have to commemorate his
 Favours, and perpetuate his Praises, by in-
 structing, or being instructed by this Cate-
 chism: If they consider the Riches of his
 Bounty and Goodness, or his gracious dis-
 tinguishing Providence, who hath brought
 them up of Christian Parents, receiv'd
 them into the Pale of the Church, and
 bless'd them with Health, Years and Know-
 ledge, and with an Opportunity whereby
 they may improve their Talents, and be
 built up in their most holy Faith: and on
 this, and on the Obedience which our Ca-
 techism requires, our Welfare here, and
 our Salvation hereafter depending: This
 is the other great End of introducing this
 Method of Teaching into the Church.
 And how well our Excellent Catechism
 answers this End, appears by her pithy
Questions and Responses, which are so suc-
 cinct and easy, so plain and familiar, and
 so compleat and perfect, that there is no-
 thing necessary omitted, nor any thing su-
 perfluous or redundant inserted: For here
 we have, in as few Terms as may be, the

*Wile Catech.
Roman. Doct.
Ch. explic. per
Bellarmin.
Cat. Urfin.
Cat. Luth.
Min.
Cat. Racov.*

*See the Assem-
bly's Larger
and Shorter
Catechism.*

Substance of our Practice and Belief: We have the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, the *Sacraments* of Baptism and the *Lord's Supper*, and whatever else is necessary to our Souls Health. And what Summary or Abridgment, or what System or Institution, or where are there any Elements or first Principles of Religion, that are so very short, and yet contain so much: I might without Vanity appeal to any Catechism among all the Foreign Divines, whether *Protestant* or *Papist*, and desire them to shew me any of theirs, that is so brief, and yet so very comprehensive and intelligible in all its Sentences and Periods; nay, the Style is so smooth and even, so regular in its Form and Method, and so fitted to the Capacities of the younger by its Familiarity and Easiness, that I question very much, whether any, or all of them can equal it. If we look on the *Romish Catechism*, or on that of the *Calvinists*; on the *Augustan* and *Helvetick Confessions*, or on Mr. *Calvin's Institutions*, and the fundamental Articles of that infamous Council of *Trent*; and we shall find a vast deal of Difference between their *Breviaries* and ours: For as ours are short, sound and Orthodox, so most of theirs are long, tedious, irksome, unsound and Heterodox. Not that I would seem to condemn any of the *Protestant Catechisms*, but for their Length and Abstruseness,

ness, they being otherwise, in most Points, very good and useful in their Kind : And all *Catechisms* and Summaries of our Faith being thus advantageous to Young and Old, and even to all Degrees and Capacities, was, without doubt, the Reason why the Emperor *Constantine the Great* did so much recommend this Duty to the Bishops; and that even our Kings and Monarchs, and the Governors of the Church, were successively, one after another, so very pressing in it, as may at large be seen in King *Edward VI.* and *Q. Elizabeth's* Injunctions, in *K. James the First's* Works, and in Archbishop *Cranmer, Whitgift,* and that most Devout Religious Prelate Archbishop *San-*
croft's Articles and Instructions to their Clergy and Diocese : And this was likewise the Business of our Synods and Convocations, who compil'd those excellent Articles of our Faith, with the *Catechism* : And after this, it may seem needless to answer any of those trifling Objections that are brought by our Adversaries against them, having the Authority and Canons of our Church to confirm both; which are infinitely preferable to the private Sentiments and Opinions of those little clandestine Schools, which are truly the great Nurseries of all those Schisms and Factions which we have either in Church or State. But since the wise Council of the Kingdom will, I hope, take this Matter into their Consideration,

Anno 1547.
 — 1559.
 — 1548.
 — 1575.

Art. 1688.

I shall wave their Objections at present, and proceed briefly to explain Our Catechism.

Q. WHAT is your Name?

A. N. or M.

Q. Who gave you this Name?

A. My God-Fathers and God-Mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Is not this a slight and trifling Question that is ask'd in our Catechism, What is your Name? when 'tis very probable the Catechist knew the Catechumen's Name before he ask'd it; and besides that, the Question seems frivolous, and to be of no Use or Significance in an Institution of so great Weight and Importance, as the teaching of the Young and Ignorant their Duty?

A. No; the Question is very pertinent, and to the Purpose, and far from being trivial, vain, or insignificant, because it is the most familiar Way of instructing of Youth; it is very plain, easy and intelligible, and best suits their Capacities, as they are Children, and is likely to make the deepest Impression on them; and the Use and Advantage of this Question, (whatever the Dissenters may think) is not at all contemptible, but considerably great, because by it is known when, by whom, and after what

what Manner the Child was receiv'd into the Church, or had his Christian Name given him. For as our Surname is the Name of our Family or Kindred, or that which descends from our Ancestors to us; So that given in Baptism is the first and Christian Name which enters us into the Gospel-Covenant, or shews us to be one of Christ's Flock, who by leading of an holy and unspotted Life, (for every one who is named by the Name of Christ must ^{2 Tim. 2. ver.} depart from Iniquity) should remarkably ^{19.} and exemplarily distinguish ourselves from Jews, Turks, Infidels and Heathens, who are excluded from this most honourable and advantageous Name, which can only give a Right and Title to the signal Benefits conferr'd at the Imposition of it: For there is *no Name given under Heaven, by which we can be saved,* but by the Name of Christ; which plainly demonstrates, how groundless the *Presbyterians* Cavil is at the first Question of our Catechism: But they will farther urge.

Act. 4. v. 12.

Q. What is all this but your own Invention, perplexing of the Question, and glossing upon it? But what Authority can you bring from Scripture, that Names were given to Infants, or that it is any Way material or essential to their entering in:o a Covenant?

A. That Names were given at Circumcision, and by God's own Appointment and Command, appears by his making of A-

bram change his Name into Abraham, and by Abraham's naming of his Son Isaac as soon as circumcised, As for me, behold my
 Gen. 17. 4, 5. Covenant is with thee, and thou shalt be a Father of many Nations, neither shall thy Name any more be called Abram, but thy Name shall be Abraham; for a Father of many Nations I have made thee. And Abraham called the Name of his Son that was born unto him, whom Sarah bare to him, Isaac; and Abraham circumcised his Son Isaac, being eight Days old, as God commanded him.

Q. But all this is the Jewish Law, which by the Coming of our Saviour is abolished, and done away: But can you shew me any thing out of the Gospel, or Books of the New Testament, which can prove this to have been the Practice of the Church in our Saviour's Time?

A. I can very plainly, and it must remove any Man's Doubt, if he be not prejudic'd, prepossess'd, or wilfully misled; For St. Luke, giving us an Account of the Birth of St. John the Baptist, tells us: And
 Luke 1. 59. it came to pass, that on the eighth Day they came to circumcise the Child; and they called him Zacharias, after the Name of his Father,
 Luke 2. 21. And when eight Days were accomplished for circumcising of the Child, his Name was called JESUS. Now, as it was the common Custom of the Jews, to give their Children Names at their Circumcision, or entring in-
 to

to Covenant with God; so *Christians*, when theirs were admitted by Baptism (which is come in Place of *Circumcision*) into a new and second Covenant of Grace, the Persons baptiz'd have Names given unto them, as the Badge and Cognizance of their Profession; which shew'd them to be *Christians*, and Members of that Body whereof *Christ* is the Head: So that this Rite of giving a Name, which is observ'd in our Church, is neither vain, superfluous, nor impertinent, having that Pattern and Precedent which God set the *Jews* before us; and which we cannot find was abrogated, being us'd in our Blessed Master's Time, and continu'd in all the succeeding Ages of the Church: And it seems to be a very slender Argument, to reject this laudable Custom, because practis'd by the *Jews*: For this was never forbid by any Evangelical Precept; nor did our Saviour come to destroy the Law and the Prophets, but to Mat. 17. fulfil, refine, and raise to the highest Perfection what is writ and mention'd in them: So that to say, because this is *Jewish*, it must not be done; it is the same, in Effect, as to say, because the *Sabbath*, or a Day of Rest is observ'd by the *Jew*, therefore the Lord's Day, or one Day in seven, must not be kept by the *Christian*: The Absurdity of which Consequence or Assumption, is as obviouſ to our Reason as any thing can possibly be.

Tertul. lib.
de Anima,
cap. 21. &
lib de Bapt.

Q. But if we allow you, that there is no Harm in giving a Name, or that it is no Way inconsistent with Scripture, but rather agreeable to it, and allowable by the Practice of the Apostles, or the first and earliest Times of the Church, as Tertullian seems to intimate to us: Yet what can you say in Defence of that Popish Custom of having God-Fathers and God-Mothers; which is not only superstitious, but also prophane and irreverent, taking God's Name in vain, and wilfully transgressing the Third Command, by thus using of it in your polluted and unhalloved Lips; especially when it is unnecessary, can stand you in no Stead, and you have not the least Authority or Umbrage for it in Scripture?

Ruth 4. 17.

Luke 1. 58.

A. This indeed is a very malicious Aspersion thrown on our Church, and has little else than Prejudice, Ill-Will, and Ignorance at the Bottom: For, as to Scripture, we find, that the Child born to Boaz, and of Ruth, had a Name given it by the Women her Neighbours, which I take to be a Part of the God-Mother's Office. So in St. Luke's Gospel it is there said by the Evangelists, speaking of Elizabeth, that Her Neighbours and her Cousins came, and called the Child Zacharias, after the Name of his Father. But if there was no Passage of sacred Writ to be met with, to countenance or give Authority to this innocent and decent Practice of our Church, yet the Benefits are so many, and the Advantages so

so great, which accrue to Infants and others thereby, that we cannot chuse but think, that it is of God's Appointment, or by his Approbation, who would have none of his little Ones offended, and hath told us, that it were better for them that did presume to do so, that a Milstone were hung about their Necks, and they thrown into the midst of the Sea. It cannot then be superstitious or Popish to have God-Fathers or God-Mothers, nor can we disapprove of the Custom, though the Romanists use it in this very Sacrament; for though they are not to be imitated in their Idolatry, Image-Worship, Transubstantiation, and their other Errors and false Doctrines, yet in this they are, being the Custom of the Primitive and Apostolical Churches, who from most weighty Considerations did embrace this Way and Method of providing for the Souls and Bodies of Infants; and as far as the Care or Industry of five or six Persons is preferable to that of one or two, so far is the Office of God-Fathers and God-Mothers to the Neglect or total Contempt of it: Therefore the End and Design of God-Fathers, &c. being this, that in case of Mortality, Atheism, or Poverty, that is, should the Father be a Man of little or no Religion, or should he die, and his Infants be left unprovided for, or expos'd to the open World; or, should he live, and yet be uncapable of doing for them,

or

Mat. 18. 6,
Mark 9. 42.
Luke 17. 1, 2.
Tertul. lib.
de Bapt.
Euseb. lib. 7.
Eccles. Hist.
cap. 20. lib. 8.
cap. 21.
Bucan. Inst.
Theol. Loc.
47. pag. 651.

or unwilling to do what he was able for the Good of their Souls or Bodies : In this Case the spiritual Fathers, or God-Fathers, were design'd to give them ghostly Advice and bodily Assistance ; which, if not perform'd by good and conscientious Men, many Infants, in all Probability, had famish'd, or when grown up, had come to sudden and untimely Ends ; if not by the Care of our Church prevented : And without doubt many others, by the same being grounded and rivetted in our most holy Faith, are become signal Instruments of God's Honour and Glory ; we can therefore have no Reason to find Fault with the Institution, or think the Words prophane and irreverent, when they are for God's Service, and the enlarging of his Kingdom ; or purely design'd to unite us to God, make us his Sons and Children, and Joint-Heirs with our elder Brother *Christ*.

And thus the Infant baptiz'd is made a Member of *Christ*, a Child of God, and an Inheritor of the Kingdom of Heaven : Three great and unvaluable Blessings, (1.) The Person who is enter'd into this Covenant, has the Privilege and great Advantage of being made a Member of *Christ* : For, as in the natural Body the Members derive their Heat, Life, and Activity from the Head, which by the Nerves, and other secret Channels, conveying the Spirits to the adjacent and neighbouring Parts, is the Spring

Spring and principal Cause of their Health and Vigour, which being stopp'd, or interrupted, or the Influence withdrawn, or hinder'd, the Members of Course decay, wither, and die : Even so in the mystical Body, Christ being the Head of all those Members, which, by their Union with him, constitute the Church ; they are so far preserv'd, govern'd, and directed by his Grace, or so much influenc'd by the Conduct and Guidance of his Holy Spirit, that they practise all those Moral and Christian Virtues, which give them Strength and Power to resist and overcome Temptations without which Aid and Assistance thus communicated to them by the Head, they must commit all Manner of Sin and Wickedness, which is either constantly followed, or in the End rewarded, with a spiritual and eternal Death.

Q. But how do you prove this Relation from Scripture, and what am I to learn from hence, that Christ is the Head, and I and other Christians the Members of his Body ?

A. St. Paul, in several Places, and in almost all his Epistles, does witness this Truth ; writing to the Ephesians, he tells them, Grow up into him in all things which is the Head, even Christ ; from whom the whole Body fitly joined together and compacted by that which every Joint supplieth, according to the effectual working in the Measure of every Part, maketh Encrease of the Body unto the

*Ephes. 4.
v. 15. & 16.
Rom. 12.
ver. 4, 5.*

the edifying of it self in Love: And to the Co-
 rinthians, For as the Body is one, and hath
 many Members, and all of the Members of
 that one Body being many are one Body, so al-
 so is Christ: And to the Colossians, Vainly
 pufft up by his fleshy Mind, not holding the
 Head, from which all the Body by Joints and
 Bands having Nourishment ministred and knit
 together, encreaseth with the Encrease of God.
 From all which it is easy to observe, and
 the Inference is very plain and natural,
 that if Christ be our Head, and we the
 Members of his Body, that he can and will
 protect us, and supply all our Wants and
 Defects, and that we, in Return of these Fa-
 vours, should be thankful and obedient,
 depend on his Mercy, and place our Con-
 fidence in him; and being not only Mem-
 bers of his Body, but grafted as it were in
 one another, this likewise shews us, that
 we should cherish, help and defend each
 other, be united in our Passions and Affe-
 ctions, be the same in our Principles and
 Practices, and but of one Faith and Reli-
 gion; since without this, the Members must
 be out of Place, and disjointed, and sepa-
 rated, as well from the Head, as they are
 divided among themselves.

1 Cor. 12. 12.

Col. 2. 18, 19.
Ephes. 1. 22.

Ephes. 4. 25,

Q. But what do you mean by all this? Do
 you think that I must be of the same Church
 that you are of, or go to the same Place of Wor-
 ship that you go, when I may edify as well
 in a Presbyterian or Independent Meeting?

Or,

Or, why mayn't I have the Freedom of going to one of these in the Afternoon, when I go to your Prayers, and hear your Sermon in the Morning? for I find that the Word of God is taught in both, and there are very good Men among those that you call Presbyterians and Dissenters.

A. I do indeed think, and am fully perswaded, that we who own our selves to have the same God, and are admitted into the same Baptism, should have likewise the same Hope and Faith; and if so, should have the same Place of Worship, and no other; for as in Scripture we are called *Members one of another, that belong to* John 15.4,5. *one Head and one Body*; or by a Metaphor, are compar'd to Branches that have their Sap or Juice from the same individual Vine, and cannot without its Influence live or subsist; so, if they are separated from this Head, or lopp'd off from the Root of this Vine, they must of Necessity languish and die, be of no Use to the Body, nor have any Relation to the Vine: Which shews plainly, that they who go into different Places of Worship, run into private and clandestine Meetings, and renounce or relinquish the Service of a National Church established by Law, and no Way erroneous in Doctrine or Discipline, but the same with the Apostolical and Primitive Churches, or a Part of the Catholick or Universal, preaching the same Word, and administering the

the same Sacraments that the Churches of God in all Ages were wont to do : I say, that they who remove from this, or separate themselves from our Lawful Congregations, do make a Schism and Rupture in the Church, divide themselves from their Brethren, wilfully depart from the Body, and do what in them lyes, to tear and destroy the Head : And this is rending of the seamless Coat of Christ to Pieces, and a Rebellion in the Members, not only fighting and quarrelling with each other, but denying of Subjection to the Head, in whom all the Members are united, and without which they must inevitably perish.

Ephes. 4.
ver. 3, 4, 5.

Therefore, going to Church in the Morning, and joining in her Prayers and Service with our Brethren, is believing, and frequenting the Communion of Saints, and obeying of his Voice and Directions, who bid us keep the *Faith in the Unity of the Spirit in the Bond of Peace, and Righteousness of Life* : So going to Meetings in an Afternoon, or joining in any other Faith or Doctrine that is contrary to ours, or that reveal'd and publish'd in the Gospel, is renouncing of our Baptism, and this Holy Communion, and making our selves liable to that Curse denounc'd against every one that will preach, hear, or believe any other Doctrine than that taught by the Prophets, the Evangelists, and Apostles : For, if an

Gal. 1. 8, 9. *Angel from Heaven should teach you any other*

either Gospel than that which you have already receiv'd, let him be accursed. This is St. Paul's Judgment of false Doctrine, Heresy and Schism; who urging farther his Opinion, and shewing the great Danger of Separation and Division, bids them not forsake the Assembling of themselves together, Heb. 10. 25. as the Manner of some is; or, as we have it in plainer Words in his Epistle to the Romans: Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them: For they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple. Rom. 16. ver. 17. 18. Philip. 3. v. 18, 19.

By which you see, that they who, with their uncouth and unsound Doctrines, do delude, inveigle, or ensnare you, who set up Church against Church, or Altar against Altar, and draw you from the Service and Communion of the true one, are false Prophets, and seditious Teachers, who have no real Commission nor Authority to preach; and no Man should take this Office or Honour upon him, but he that is sent, as was Aaron: And the Reason is very weighty and affecting, lest they share in Corah's Doom; and what that was, you may read at large in the Book of Numbers, And the Earth opened her Mouth, and swallowed them up, and they, and all that appertained to them, went down alive into the Pit. And this

this must shew you how good these Men are, who preach when not sent; or how effectual that Doctrine must be which has no Authority or Commission; or how likely they are to profit by it who put themselves out of God's Protection, go where he never sent them, or promis'd to bless them; for it is only where they are met together in his Name that he promises to be with them.

Mat. 18. 19.

Q. But if we are guilty of Schism, in separating from your Church, what are ye, in separating from the Roman, who calls herself Catholick, the first founded by the Apostles, and the Mother of all the rest, with which ye ought to hold Communion, and without which ye must be guilty of that same Schism and Division that you your selves do charge us with?

A. But the Difference here is very great between a Church that is truly Catholick and Apostolical, that is founded on the Doctrine of the Prophets and Apostles, and hath Christ for its Head and Corner-Stone; and that which is but of Yesterday, and hath been rear'd or mounted up by the Ambition, Pride, and Avarice of Apostate Princes, and aspiring Churchmen, who for their several Ends and Interests have renounc'd the True Christian Faith, and, in its Stead, introduc'd Idolatry, Heresy, Superstition, false Doctrines, and Schisms: And such is the Church of Rome, from whose
Com-

Communion we are bound to separate, or whose Principles we are oblig'd to renounce, being Idolatrous and Antichristian, or contrary to those Doctrines which were deliver'd by Christ and his Apostles: And therefore, since the Church of Rome has departed from its true Head and set up its Bishop as Universal Head, or Supreme over all Churches, we ought, and must, according to our bounden Duty, to divide ourselves from those Members which corrupt and gangrene the Body; therefore we are desir'd to fly from Idols, to come out from among such Men, and not to converse with them: *Wherefore come out from among them,* 2 Cor. 6. 17. *and be ye separate, saith the Lord, and touch not the unclean Thing.* 1 John 5. 21. Isa. 52. 11. But of this more fully before in the Title (Church) where you may see it plainly prov'd, that Protestants Separation, or ours more particularly, from the Roman Church, is according to Christ's own Command and Appointment; or, that we have the Authority of Scripture, and the Practice of the Apostolical Churches for it, which makes it every Way lawful and justifiable; whereas, that of Dissenters from a True National Church, is absolutely forbid and condemn'd.

Q. What is the second Privilege of Baptism, or what farther Benefit does the Infant baptiz'd receive thereby?

A. He is made a Child of God, being first grafted into Christ as a Member, and

Heb. 2. v. 17.
Rom. 8. ver.
14, 16.

every Member being Christ's Brother, and he the Son of God, we are likewise, tho' in a much lower Degree made the Children of God; and tho' by a natural Descent, or as coming from Adam, we are all the Sons of God; since in him, we have all

Luke 3. ver.
38.

Rom. 5. ver.
18, 19.

Ezek. 15. v. 6.

Tit. 3. v. 3.

John 3. v. 5.

Heb. 9. v. 14.

Rev. 1. v. 5.

transgressed, and by his Disobedience were made liable to God's Wrath and heavy Displeasure, and must have inevitably perished and been undone for ever, if some Expiation, or Attonement, had not been made for our Sins; therefore Christ, out of Pity to us, hath admitted us into this New Covenant, by which we are born again; and by his Blood being made pure and unspotted, and our Filth and Pollution washed away, we are reconciled to God and become his Children, which entitles us to his Favour and Protection, and must oblige us, as such, to honour and obey him. But as many as received him, to them gave he Power to become the Sons of God. Like as a Father pitieth his Children, so the Lord pitieth them that fear him. A Son honoureth his Father, and a Servant his Master. If I then be a Father, where is my Honour? and if a Master, where is my Fear? But we have both Relations expressly set down by our Blessed Master in St. Matthew's Gospel, with the Blessings received, and the Duty required. What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or, if he ask a Fish, will he give him

John 1. v. 12.

Psalm. 103.

ver. 13.

Mal. 1. v. 6.

Matth. 7. v.

9, 10, 11.

him a Serpent? If ye then being evil, know how to give good Gifts to your Children: How much more shall your Father which is in Heaven give good Things to them that ask him? And he stretched forth his Hands, and said, Behold my Mother and my Brethren; for whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, my Sister and my Mother.

Matth. 12. v.
49, 50.

Q. Is there not a third Advantage that we reap by being baptized, and admitted into this New Covenant?

A. Yes; certainly there is, and a very great one too; To be Inheritors of the Kingdom of Heaven. Our Blessed Lord hath not only made us Members of his Body, and admitted us into the Relation of Brothers, by adopting us the Sons of God, by which we cry Abba Father; But he hath likewise gone to Heaven before us, to prepare a Place for us, that where he is, there we may be also. And tho' he be our elder Brother, yet he shares the Inheritance with us, and so we are Co-heirs, or Joint-heirs with him, not only partaking of this, or that individual Favour, but of himself, and all that he hath, if by our Sin and Wickedness, our Undutifulness, Disobedience, or Rebellion, we forfeit not that Claim or Title, which otherwise we might have had, if we had kept to our Contract and Engagement, or not violated our Part of the Covenant; for Christ will never break his,

Rom. 8. v. 15.

Gal. 4. v. 6.
John 14. ver.
2, 3.

Heb. 1. v. 1, 2.
Rev. 21. v. 7.

till we have first made a Breach in ours; so that if we are faithful in the Discharge of our particular Obligations, fear and honour God, and observe and keep his Commandments; loving him and his Blessed Son, above all Things, or with all our Hearts, Souls and Minds, we are, or may be, as fully assured of having Heaven, and celestial Mansions, for our Portion and Inheritance, as if we now were in the full

Gal. 3. v. 29. Possession and Fruition of it. *And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise. And if Children, then Heirs of God, and Joint-heirs with Christ. Therefore thou art no more a Servant but a Son, and if a Son, then an Heir of God through Christ, who hath made us meet to be Partakers of the Inheritance of the Saints in Light. Blessed be God, and the Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again into a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in the Heavens for you.*

Gal. 4. v. 7.

Col. 1. v. 12.

1 Pet. 1. v.

3. 4.

Tit. 3. ver.

5, 6, 7.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three Things in my Name; First, that I should renounce the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh. 2ly.

That

That I should believe all the Articles of the Christian Faith ; and 3ly. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. Why don't Fathers, or natural Parents, stand for their own Children, and promise and vow to do these Things for them in Baptism, when they can better do it than Godfathers and Godmothers, who are often at a great Distance from them, and Strangers to their Education ; or if they live near, or hard by the Infants, are yet careless and negligent in instructing, or bringing of them up ?

A. Because the natural Parents are before Baptism, by the Laws of God and Nature, obliged to bring up their Children in the Fear and Admonition of the Lord ; so that there was no Necessity of their engaging in this Covenant, or of making a Vow or Promise, to teach their Infants the Articles of the Christian Faith ; for if this the Fathers were bound to do from the first Minute of their Nativity, or their Capacity of receiving Instruction, there could be no need of repeating it again. Besides, if the Design of this useful Institution was preserving of Infants, and providing for them in the Time of Persecution and Distress ; If this, and the uniting of Families by doing kind Offices, and returning the mutual Acts of Friendship, be the great Ends of this pious and laudable Custom, as ma-

*Eph. 6. v. 4.
Col. 3. ver.
21.*

*Tertul. lib.
de Baptismo.
Plat. in vita
Hygin.
Euleb. Eccl.
Hist. lib. 7.
cap. 20. lib.
8. cap. 21.*

ny Historians, and several Divines have told us, I cannot see what any rational, or unprejudiced Person, can object against it.

St. Aug. Ser.
116. de Temp.

Farther, as it was the Custom under the Law, for the Neighbour, or the Father's Friend, to hold out the Child to be Circumcised, and for the Father, to stand at the Door of the Synagogue; so in Imitation of this, the primitive Christians did oblige the Godfathers and Godmothers to come to the Font, and there deliver the Infant to the Minister, to be dipt in, or sprinkled with Water, whilst the Father stood without in the Church-Porch; and the Reason which the ancient Fathers gave for it it was, That it might be more decent and proper for others to render the Child to be wash'd from its original Guile and Pollution, than for the Father, of whom the Sin, and Contagion was derived.

Can. of our
Church. Can.
59, 61.

And as to that of Absence, or Distance of Place, which rarely or very seldom happens, near Neighbours and Acquaintance being generally nam'd, and made choice of; yet in this Case the Curate and Minister of the Parish, do, or ought, and by our Canons are oblig'd, to teach all the Young or Ignorant, their Catechism, which will soon make up, and supply the Defect: And if those who are near should be negligent or remiss, or not mind the Vow by them made, which is the Case I am afraid of too many, who never once think of this solemn

Pro-

Promise and Obligation, after the Office or Duty of that Day is over; yet what is already said, will remove this Doubt likewise; tho' this careless and indifferent Temper, be none of the smallest Sins, being a Breach of our Vow, and of Charity, an Injury to our Neighbour, and a Scandal and great Offence to the Church, which Abuse being not only discountenanced, but severely reprehended by her, can be no Objection against the Use and Practice of this decent Rite.

Q. But is it not a Thing incongruous, and very inconsistent both with Scripture and Reason too, That one should reap any Benefit by the Faith and Obedience of another; or that one should engage in his Name and Stead, who can give no Consent, or take any Obligation upon himself, or may chuse (being an Infant) when he comes to the Years of Discretion, whether he will then make good the Contract entred into by others, or perform the Vow, long before made, by his Sureties at Baptism?

A. No! 'tis no way inconsistent with Scripture, that one should have Favours conferred on them, by the Faith or Obedience of others. This seems not to be so very strange as some would make it, since we find in several Places of Scripture, that many have been Partakers of Christ's Benefits, by the Belief of good People: An Instance we have in the Centurion's Servant,

Matth. 8. v. 5, 10, 13.

Matth. 15. v. the Woman of Canaan, and Jairus's Daughter; and a great many more who were restored to Health, cured of all their Mal-

22, 28.

Luke 8. ver.

41, 55.

John 11. v.

26, 44.

dies, Infirmities and Diseases, and even raised from the Dead by the Faith of their Parents and Friends: And we cannot take it to be contrary or repugnant to Reason, that any Person, who is of Age and Discretion, or can prudently manage his own Affairs, should help or assist an Infant, or undertake to act and negotiate for him, or in his Stead, to answer and perform, what may be for his Use and Advantage; when, in the mean time, he is incapable of Business, and can do nothing for himself that can redound either to his Safety or Profit. In this, and all other Cases of the like Nature, to act for a poor innocent Babe, who cannot possibly for it self, is so far from being against Reason, that it is the Voice of Nature, and of all civilized People; and indeed he must offer Violence to his Temper and natural Inclinations, have divested himself of Humanity, and thrown away all Bowels of Compassion, who contemns, or rejects this Duty.

Instit. Imp.

lib. 1. tit. 20,

23, 24, 25.

lib. 2. tit. 18.

lib. 3. tit. 16.

Digest. lib.

26. tit. 4, 5, 6.

lib. 45. tit. 1.

Id: Mynfin.

Wesembere.

Corvin. in

sup. adit. tit.

Tertul. De Baptis.

St. Aug. Ser.

10. De Verb.

Apost. Serm.

116. 163. De

Temp.

Euseb. lib. 7.

cap. 20. lib.

8. cap. 21.

And this being universally true, as to civil Affairs, That a Guardian or Tutor can act for a Minor or Pupil, or to his Profit and Advantage, if he will stand to the Contract when of Age: What should hinder it in Spirituals, when the Inducements are greater, and the Benefits purely for the Soul,

Soul, and his eternal Welfare? There can surely be no Incongruity in this, when the Interest of the Infant is mainly concern'd, and is the sole or chief End of the Obligation: So likewise when he is of Age, if he will not stand to what was promis'd, or perform what was vow'd for him, and in his Name; he has no Right to what was agreed, the Contract by his Non-performance being void and null in it self: Therefore this Vow in Baptism, or the Engagement enter'd into, is not absolute, but conditional, not perpetual, but temporal; so that when the Person baptiz'd has learn'd the Fundamentals of Religion, can say the *Creed*, the *Lord's Prayer*, and *Ten Commandments*, can answer for himself, and before the Bishop renew the Vow made at Baptism, the God-Fathers and God-Mothers are of Course discharg'd, and free from the Obligation or Covenant that formerly they had enter'd into: All which shews how weak and trifling this Argument of the *Dissenters* is.

Q. But pray, *What is the first Thing that God-Fathers and God-Mothers promise in the Name of these Infants?*

A. It is this, (*That they should renounce the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh.*)

Q. *What*

Lombard. 4.

Sent. Dist. 6.

Art. 2.

Vide Baptif.

Service.

Vide our Ser.

vice concern-

ing Confirma-

tion.

Q. What do you understand by the (Devil and all his Works), and what by renouncing of them?

A. By the (Devil) I understand all those wicked Angels whereof the Devil is the Head or Chief, and who after falling from their first Estate, were thrown out into a Dungeon of Darkness, where they remain fetter'd, and in Chains, till the Coming of the Great Day: And these I abhor, detest, and abominate, forsake, reject, and resist, under all the Names and Titles that I find given them in the Word of God; whether as Murderers, Liars, Tempters, false Accusers, Adversaries, roaring Lions and Destroyers; and since we wrestle not with Flesh and Blood, but with Principalities and Powers, and Rulers of Darkness in High Places, it concerns us to be on our Guard, and according to our Engagement, not only to renounce, disown, and disclaim them, with all their Train and Legions; but even oppose, subdue, and conquer them, with all their Works, that is, all Sin and Wickedness, or those Sins of Pride, Idolatry, Malice, Hatred, and Witchcraft, which are more particularly their Works; as being the most immediate Authors, or the chief and first Contrivers of them: But if ye have bitter Envying, says the Apostle St. James, and Strife in your Hearts, glory not, and lie not against the Truth,

Pet. 2. v. 4.

Jude v. 6.

Mat. 12. ver.

28.

2 Chron. v. 1.

Mat. 7. v. 22.

Joh 1. v. 7.

1 Pet. 5. v. 8.

John 8. v. 44.

Mat. 4. v. 1.

Eph. 6. v. 12.

Rev. 12 ver.

9. 10.

James 4. v. 7.

1 John 3. v. 8.

1 Tim. 3. v. 6.

James 3. ver.

14. 15.

Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish.

Q. Does not this Part of my Baptismal Vow oblige me to avoid conversing with Familiar Spirits, or going upon any Occasion to those that pretend to find out what is stole, to calculate my Nativity, tell my Fortune, or any future Contingency?

A. Yes certainly it does, since this is using of unlawful Means, disowning of God's Providence and Omniscience, setting up other Gods in his stead, devoting of all my Services to them, and flying from the Protection of an All-powerful Being, to the Fallacies and Delusions of that subtle Serpent, who was the first and grand Impostor: And therefore this was early, and in the Infancy of the World enjoined, Thou shalt not suffer a Witch to live: There shall not be found among you any one that maketh his Sons or Daughters pass through the Fire: Or that useth Divination, or an Observer of Times, or an Inchanter, or a Witch, or a Charmer, or a Consulter with evil Spirits, or a Wizzard, or a Necromancer; for all that do these Things are an Abomination to the Lord. So that here, all Divinatory Arts are forbid, and all Magick, and judicial Astrology reprehended, as opposite, and repugnant to the Word of God.

Exod. 22. 18.
Deut. 18. v.
10, 11, 12.
Lev. 20. 27.
1 Sam. 28. 9.

Q. What do you include in the Words (the Pumps and Vanity of this wicked World)? Or, how come you to call the (World wicked);
when

when it is the Work of God's Creation: And
 Gen. 1. 31. *that he saw, that every Thing that he had*
made was good?

A. Under the Words (*Pomp and Vani-*
ty) are comprehended all unbecoming Pa-
 geantry and Shew, all unwarrantable Splen-
 dour, Magnificence, and State, or glorying
 in the Grandeur of our Retinue, or in the
 Abundance of our Wealth and Treasures;
 Pfal. 39. 6. which because they are empty, fallacious,
 Prov. 1. 3. and uncertain, short, transient, and vexa-
 2. 8, 26, 6. 2. tious, are call'd fruitless, unsatisfactory and
 vain; and therefore to depend upon them, or
 place our Confidence in them, is to renounce
 our Baptism, and to act contrary to those for-
 mal Vows and Engagements, which first
 we had promis'd to perform: And as this
 the World is too apt to allure us into, or
 as we are too inclinable of our selves to
 settle our Affections on it: So far the (World)
 is call'd wicked; not that of itself it is so,
 or that by our Baptismal Obligation we are
 bound to depart, or go out of it, 'till we
 have a Summons from the great Lord and
 Creator of it; nor is it proper, or requi-
 site, that we should deny ourselves the in-
 nocent Freedom, or Enjoyment of those
 Things which it does furnish us withal, nor
 at all reasonable, that we should be discon-
 tented with our Share or Dividend in it:
 Since this were to murmur against Heaven,
 reject God's Benefits, and prove the most
 wicked and ungrateful of all the Creatures.
 There-

Therefore it is the Excess and Abuse, not the moderate and laudable Use of the World, that we are by this Covenant oblig'd to renounce: And hence the Royal Psalmist advises us, *If Riches encrease, not to set our Hearts upon them; because they often make themselves Wings, and fly away.* Psal. 62. 10. Prov. 23. 5. And St. John, in his Epistle, bids us take Care, that we love not the World, nor the Things that are in the World (that is immoderately, and to an Extreme) since he that so loveth the World, the Love of the Father is not in him. John 1 Ep. 2. ver. 15.

Q. If we are thus to renounce the Poms and Vanity of the World, how can any thing of Grandeur or Majesty in Kings, and Supreme Magistrates, or the Ensigns of State and Authority in inferior Judges be justify'd, or allow'd?

A. Very lawfully, and safely, because they are God's Substitutes, and Vicegerents here upon Earth; and in some Sort resemble him who has the absolute Power, and Right of Dominion over all the Creatures; and therefore very fit it is, that Kings, Princes, and Supreme Governours, and all invested with Power and Jurisdiction, should be distinguish'd by their Characters, State and Dignity, by their Retinue and Attendants, by their Crowns and Scepters, and by their Robes of Royalty and Honour, from all that are inferior to them, or that derive the Blessings of Order and Government, of Peace,

Peace, Plenty and Prosperity from them. And hence it appears, how gross their Error is, and how severely to be reprehended, who with *Quakers*, *Anabaptists* and *Levellers*, reject this Authority and State, and think it inconsistent with the Word of God, or the Doctrine of the Gospel; and as much they are to be blam'd, who usurp this Authority, or who are cloth'd and array'd, take State and Majesty upon them, and make a Show and Figure like Princes, Potentates, or great Men: So are they to be censur'd, who are gaudy and extravagant in their Equipage, or Apparel, or strive with any pompous Noise or Ceremony, (lavishly and prodigally wasting their Substance) to equal, or outdo their Superiours; this, and not the State and Grandeur of Kings, is forbid by our Sacramental Engagement; which we may see farther confirm'd by the Authority of Scripture, in checking the Ambition of *Nabal*, who kept the Feast of a King, and the Expences and Sensuality of the Rich Glutton, who fared sumptuously every Day; and yet this we find not in the least censur'd or reprehended, that they who are great, and sit in Princes Courts, should be clothed with Purple, and fine Linnen, or appear in soft Raiment, and be gorgeously apparell'd.

1 Sam. 25. 36.

Luke 16. 19.

Judges. 8. 27.

1 Chron. 15.

ver. 27.

Luke 7. 25.

Q. Is there any thing else understood by (the Pumps and Vanity of this wicked World)?

A. There

A. There is indeed something more, and it is this; that we should avoid going beyond our Ability, and Circumstances, or our Quality, Station, and Degree; suiting what we wear, to our Sex, Years, and Profession, and be so decently and gravely array'd, that we give no Scandal or Offence to any by the Gayety and Lightness of our Apparel, or the odd and affected Formality of our Dress: And this we are not only to do, but to take Care that we set not too great a Value on our Beauty, or Shape, or so far esteem our natural, or acquir'd Endowments, as to forget the Author and great Donor of them: Solomon tells us, *That Favour is deceitful, and Beauty vain, but they that fear the Lord shall be praised.* And the Prophet Jeremiah, *Let not the wise Man glory in his Wisdom, the mighty Man in his Might, nor the rich Man in his Riches; but he that glorieth let him glory in the Lord.*

Prov. 31. 30.

Jer. 9. 23, 24.

1 Cor. 1. 31.

2 Cor. 10. 17.

And there is this farther understood by the Words (Pomps and Vanity) that we do not idly waste and mispend our Time in childish Shews, foolish Pastimes and Merriments, or in those cruel Sights and unhuman Spectacles, which only Heathens and Infidels, and Men of no Bowels were formerly wont to delight in: Thus indeed to expose Bloodshed and Slaughter, or that Sport or Play (as they call it) which is not seldom the Cause of maiming, laming,

Ephes. 5. 15,

16.

Rom. 6. 21.

ing, or disfiguring, on Stages, Theatres, and Places of publick Resort, is so far from acting according to our Baptismal Vow, or like Christians, and the Disciples of the Meek and Holy Jesus, that it rather resembles us to Cannibals, Tygers, and wild Beasts; who destroy their own Likeness, and without any Check or Remorse, become a Prey to each other. To prevent which, it were necessary, that we take the Apostle St. Paul's Advice, *Put on therefore (as the Elect of God holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, and Long-suffering*: And this a greater than he, our Blessed Master, recommends unto us, from his own Example, *Learn of me to be meek and lowly, pitiful and compassionate, as being attended with this Reward, Blessed are the meek, for they shall inherit the Earth. Blessed are the merciful, for they shall obtain Mercy.*

Gal. 5:15, 26.

Coloss. 3. 12.

Mat. 11. 29.

Mat. 5. 5, 7.

Q. What do you mean by (the sinful Lusts of the Flesh)?

A. By them I mean, all those Passions and Affections; which being unruly, and ungovernable, hurry us into the Commission of those Sins, which, because of their Aggravation, and heinous Nature, are highly displeasing to God: For though, as we are compos'd of Flesh and Blood, and have sensitive, as well as rational Souls, and consequently, such Passions as Love, Hatred, Anger, Desire, Fear, Grief, and the

the like; or with other Animals, have Appetites of Hunger, Thirst, and such like: Yet, by our Reason and Religion, they are to be subdu'd and kept under, and be made subservient to our better Part, the Soul; and therefore, when they become irregular, or impetuous, and transgress the Bounds allow'd them by the Maker and Contriver of them, they are no more laudable and innocent, but degenerate into those Inordinances and Extreame, which here are call'd, (*the sinful Lusts of the Flesh*); and by the Apostle to the Galatians, *Adultery, Fornication, Uncleanneſs, Gal. 5. v. 19, 20, 21. Lasciviousneſs, Idolatry, Witchcraft, Hatred, 1 John 2. 16. Variance, Emulations, Wrath, Strife, Seditious, Heresies, Envyings, Murders, Drunkenneſs, Revellings, and such like; for doing of which, he assur'd them, that they should not inherit the Kingdom of God. Hence we are desir'd, and by our Sureties at the Font have oblig'd ourselves, not only to renounce Office of Pub- the Devil and all his Works, the vain Pomp lick Baptism. and Glory of the World; but likewise, the covetous Desires of the same, with the carnal Desires of the Flesh, so that we will not follow, nor be led by them.*

Q. Which is the Second Branch of our Christian Duty, or, what have we, in the Second Place, engag'd our selves to perform, by our Baptismal Vow?

A. That (we should believe all the Articles of our Christian Faith.)

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Q. What

Of the CHURCH

Q. What do you understand, by (the Articles of your Christian Faith)?

A. I understand by them, all those Truths and Doctrines which are contained in the Canon of Scripture, or in the Books of the Old and New Testament, and which are compriz'd in that short Summary of our Belief, which we generally call (the Apostles Creed.)

Q. Why is it called a (Creed,) and why afterwards (the Apostles)?

A. It is called a (Creed) from the Latin Word *Credo*, which signifies, to believe, assent, or give our Testimony unto a Thing: So that being fully assur'd of the Veracity, Authority, and Perfection of him that speaks, or relates a Thing unto us, we believe, and give Credit to it. And hence we as really believe the Writings of Moses and the Prophets, and those of the Evangelists and Apostles, as if now, and in our Hearing deliver'd to us; because we have them from Men divinely inspir'd, and who confirm'd what they thus taught, and instructed their Followers in, by their Prophecies, Signs, Wonders, and innumerable Miracles, such as could not possibly have been foretold, come to pass, or been wrought, but purely by Omniscience, and infinite Power: And indeed, the Style is so very pure and simple, so perfect and so far transcending all human Writings, and enjoins so much Justice, Honesty, and Goodness, and so great

2 Tim. 3. 16.

2 Pet. 1. 20, 21.

Innocence of Life and Conversation, that it can proceed from no less than infinite Goodness and Perfection; which can be no other but God, who is just and true, and cannot lye, but of this I have spoke at large in the Title (*Religion.*)

And these Truths are called (*the Apostles Creed,*) because it is by some thought, that the twelve Articles were wrote separately, by every Apostle one, and so collected into a short Breviary and System, or by the Apostles jointly, when met together at the Council of *Jerusalem*: Or which seems to be most probable, that they are so called, because done by Men that liv'd next to the Apostles Times, or that founded all these Articles on the Apostles Doctrines; which is Ground enough, or Authority sufficient, for our believing of them; for he who gave them Commission to teach all Nations, did likewise expect, that they should hear them, as well as him that sent them; the Esteem, or Disesteem being accounted the same in both; for *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

Mat. 10. 46.
Luke 10. 16.
2 Thess. 4. 8.

Q. What are we, in the third Place, to perform by our Vow made in Baptism?

A. We are to (keep God's holy Will and Commandments, and walk in the same all the Days of our Life.)

Q. What do you understand, by (God's holy Will and Commandments, and walking in the same all the Days of our Life?)

*A. I understand by these Words, that I should sincerely and intirely observe God's Laws and Precepts, and make them the Rule and Standard of all my Thoughts, Words, and Actions; so that I do nothing that they forbid, and do every thing that they require; and that with a hearty Fer-vour and Zeal, and a Chearfulness and Readiness that will push me on to the keeping of them universally and constantly, that is all of them; and at all Times, and to continue and persevere, that I may do it always, and to my Life's End: And tho' we cannot observe them as we should do, or after a strict and legal Manner, according to the Law; yet we may evangelically, or according to that Measure requir'd of us under the Gospel, and that Grace and Assistance, which our Blessed Saviour has promis'd us: Therefore, as the Royal Psalmist says, *We shall not be ashamed when we have a Respect unto all his Com-mandments, nor need we be afraid of Miscar-riages, if we keep them sincerely and constant-ly, for they that continue to the End shall be saved.* So that by this we are taught, not to follow our own Humour and Inclinati-
ons, to chuse this, or the other Command, and at this, or some other Time, which may best suit our Temper, or Conveniency,*

or

A&S 13. 39.
Rom. 3. 20.
Gal. 2. 16.

2 Cor. 8. 11,
12.

— 12. 9.

— 3. 5.

Psal. 119. 6,
15, 117.

Mat. 10. 20.

Mark 13. 13.

or gratify our sensual Appetites or Desires; but we are to obey all God's Will and Commandments, and at all Seasons, and Opportunities, and that without any Reserve or Exception, considering, that he is the great Proprietor of the Universe, to whom all Obedience and Services, by Right of Creation, Preservation and Sustainance, are due.

Q. But are not these Commands reducible into some Heads, or have we not some short Abstract, or Summary of them, which may ease our Memories, and encourage us in obeying of them?

A. Yes: We have them summ'd up in ten Words, or Commands, and by God himself, who out of the midst of the Fire and Lightning loudly proclaim'd, and pronounc'd them to the People on Mount Sinai; and gave Charge with the Sound of a Trumpet, that they should be kept and observ'd: And the same Commands our Blessed Master did farther yet abbreviate or shorten, by comprehending them all in these two, To love the Lord our God with all our Heart, Strength and Mind, and our Neighbour as ourselves, on which two hang all the Law and the Prophets.

Q. But by this it seems that they are divisible into two Tables; that which respects God, and that which respects our Neighbour: Pray then tell me, How many there are, which concern God, and How many, that concern our Neighbour?

Exod. 19. 20.
Deuter. 5.
throughout.
Cap. 10. 4. 20.
Mat. 22. 37.
38, 39, 40.
Luke 10. 27.

Of the CHURCH

A. There are four, that have a most particular Reference to God, and six, that more immediately relate to Man.

Q. Which be those that have a more particular Reference to God?

A. The four first Commands, that shew us, that he is to be worshipp'd alone, and no other besides Himself; that he is to be worshipp'd by no Similitude, or Likeness, but in Spirit and Truth: That this Name of God must be religiously invok'd, and tho' at all Times, yet must be more particularly on the Sabbath-Day.

Exod. 34. 19.
Deut. 6. 13.
Matt. 4. 10.
John 4. 24.

Q. But which are they that respect Man, or our Neighbour?

A. They are the last six; the first whereof requires Duty and Obedience to Parents; the second forbids Murder; the third, all Uncleanneſs and Intemperance; the fourth, Theft and Rapine; the fifth, Lying, Defamation, and false Witness; and the sixth, all unchaste Thoughts, and immoderate Desires.

Exod. 20.
from 12. to 18.
Deuter. 5.
from 16. to 22.

Q. But is there no other Distinction or Division us'd in these Precepts?

A. Yes, there is that which we call Negative and Positive.

Q. Pray, which do you call the Negative, or how many be there of them?

A. There are eight of them which are so called, because they tell what you are not to do; as, Not to have other Gods, not to make any graven Image, not to take the Name

Name of God in vain, not to kill, not to steal, not to commit Adultery, not to bear false Witness, and not to covet any Man's Goods.

Q. Then it is plain, there can be but two that are Positive; and pray, which are they?

A. The fourth Command, of the first Table, Remember the Sabbath-day; and the first of the second Table, Honour thy Father and thy Mother.

Q. Is there any Difference in these Positive and Negative Commands?

A. There is; that the Negative does always oblige, but the Positive does not; for there is a Time, when the Sabbath may be let alone, as when Works of Necessity and Mercy intervene; or when the seventh was turn'd into the first Day of the Week, and that become the Christian, which was the Jewish Sabbath: Or, there may be a Time, when Parents are not to be honour'd, as when dead, or not in Being, or when the Son becomes the Supreme Magistrate, to whom then all the Honour is due; not that Magistracy can at all cancel the natural Obligation, which only ceases, or lyes dormant, during the Execution of the Office: But then there can be no Time assign'd, wherein the Negative Precepts do cease to bind; for we can fix on no Period, wherein it may be lawful to dishonour God, or take his Name in vain, to murder, steal, commit Adultery, bear false Witness, or covet what is another's. So that those Pre-

*Vide Zanch.
Bullinger, &
And. Rivet.
in 4^t. Precept.*

cepts which have the Words (*Thou shalt not make, take, or worship*) annex'd to them, bind at all Times, and in all Places; and this we are likewise to observe, that the Positive have something Negative, and the Negative something Positive in them; as for Instance, the Negative that says, *Thou shalt not kill*, obliges you, notwithstanding, to do all you can, to preserve the Life of your Neighbour; or the Positive, that says, *Thou shalt honour thy Father and Mother*, forbids thy disrespecting or disregarding of them, or thy being disobedient or any Way undutiful to them.

Q. (*Your God-Fathers, and God-Mothers, have, in your Name, promis'd, that you should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh, believe all the Articles of your Christian Faith, and keep God's holy Will and Commandments.*) Now I desire to know, Whether thou dost not think thyself bound to believe, and do, as they have promised for thee?

A. Yes verily; and by God's Help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's End.

Q. *What do you understand by all this?*

A. That

A. That I now answer, with my own Mouth, what my Sureties did undertake, and promise for me, and have taken the Obligation upon myself, and by God's Help and Assistance, am resolv'd to believe, and do that myself, which they, in my Name, have engag'd; to wit, *to renounce the Devil, and all his Works*, and so on. And tho' I am not able, of myself, so much as to think a good Thought, or do any Thing Rom. 7. 18. aright; yet since God has been pleased to 19. admit me a Member of his Church, and 2 Cor. 3. 5. thereby put me into a State of Salvation, and entitled me to his Grace, by the Merits of my Blessed Redeemer, Jesus Christ my Saviour, I will be always earnest in Prayer with God for this Grace, that I may continue stedfast in my Resolutions, and be always thankful to my heavenly Father for all his Benefits to me, but more particularly, that he should vouchsafe to receive me into the Pale of the Church, exclude many Thousands from this Favour and most unvaluable Mercy; and yet make me Partaker of it, who deserve it the least of all his Creatures: So that I will pray unto God, to give me his Grace, that I may continue in all my Purposes and Resolutions of obeying, or rather in the actual Obedience of all God's Will and Commandments, to my Life's End.

Q. Rehearse then the Articles of thy Belief?

A. (I be-

A. (I believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into Hell; the third Day he rose again from the dead, he ascended into Heaven, and sitteth on the Right-Hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and Life everlasting.)

Q. What is the Importance of the Word (Believe) or what do you understand by this Article (I believe in God?)

A. The Meaning and Importance of the Word, (*believe*) or of the Article, (*I believe in God,*) is this; I give my full Assent and Consent, and that I am as fully persuaded and assured, that there is such a Being as God, and that he does as really exist, and that what he has taught or said, is as certainly true, as if with my Eyes I had seen him, or with my Ears I had this Minute heard what he had delivered in his Word, for my Edification and Instruction; and tho' I cannot find out the Almighty to Perfection, or fully comprehend a Being that is unsearchable, or past finding out; or tho'

Job 11. 7.

Rom. 11. 33,

34.

1 Cor. 2. 16.

tho' I cannot exactly and thoroughly understand those mysterious Truths that are revealed in the Gospel; yet my Reason as certainly convinceth me, that such an Infinite Mind there is, or that these Things mentioned in Scripture, are as infallibly true, as that I my self do live, or that there is such a Principle as the Soul within me; or that what by Men of Probity and Veracity has been told me, is true; nay, one is of infinite Veracity and Truth, delivered by him that cannot deceive, nor be deceived, nor at any Time lie or falsify his Word. Men may be deceived, because imperfect and subject to Frailties and Infirmities, and consequently, liable to Fallacies and Mistakes: *But God is not as Man that he should* *repent, nor can the Strength of Israel lie; therefore I have great Reason for believing what is taught me in the Holy Oracles, to be truer than that which is obvious to my Senses, because I have it from a Being infinitely Wise and Good, who cannot deceive nor be guilty of Falshood; for to be God, and to be True, are one and the same Thing; and we may as well deny him to be God, as to deny him to be true: Therefore we see with what Confidence and Assurance, we may depend upon God, or with what Firmness we may believe in him, and trust in him who will not alter what he hath resolved to do, nor fail of performing what he hath promised to us:*

But

Numb. 23.
ver. 19.
1 Sam. 15.
ver. 29.

But yet, tho' hoping and trusting in God be Duties necessarily required of us, and which are for our own Ease and Satisfaction, and may please God, when they are rightly placed; yet Believing must go beyond them, being a full Perswasion of the Truth, to which we may give an Assent; and that from the Authority and Veracity of the Person who delivereth it: Hence the Apostle to the Hebrews calls [Faith] *The Substance of Things hoped for, and the Evidence of Things not seen.*

Heb. 11. v. 1.

Q. But now you have explained to me what the word [Believe] is, I desire to know what you mean by [God,] or what Notion you have of this first Person of the ever Blessed Trinity?

St. Basil. &

St. Amb. in

Opere Sex.

Der. Arnob.

lib. 8. adverf.

Gentes.

Ex. 3. v. 14.

Job 36. v. 26.

A. The Notion indeed which I have of God, is but a finite and imperfect one, and I can better tell what he is not, than what he is; for he is above the Reach of Men, and Comprehension of Angels. His own Description to Moses is, only this, *I am that I am, and I am hath sent me unto you.* Which made Elihu thus expostulate the Case with Job, *Behold, God is Great, and we know him not, neither can the Number of his Years be searched out.*

Ex. 15. 11.

Gen. 17. v. 1.

Ex. 34. 6. 7.

Deut. 32. 4.

1 John 18.

1 Tim. 1. 17.

But yet this Account we have in the Holy Scriptures of him, That he is a Being most Holy, Wise, Just, and Good; nay, Infinite in Justice, Goodness, Wisdom, Mercy, and in all other Perfections: He is Eter-

Eternal, Immortal, Invisible, and Incomprehensible; the Beginning and the Ending, the *Alpha* and *Omega*, *who was and is, and is to come*; *who was of, and from himself,* Rev. 1. v. 8. 21. 6. 22. 13. *before all Time, and shall after it is ended, continue the same God blessed for ever.* Hence the Royal Psalmist's Confession, *Thou art the same, and thy Years shall have no End.* Psal. 102. 27.

This God is a Spirit, or infinite Mind, without any bodily Mixture or Composition, having neither Flesh nor Bones, nor Passions proceeding from the Vital and Animal Spirits; for he is a Pure, Simple, Unmix'd, and Immaterial Being, who cannot be affected, griev'd, or troubled, these being Passions only incident to human and finite Bodies, which are imperfect, and liable to many Frailties and Infirmities: Therefore, when we read in Scripture, as we frequently do, of God's having Eyes, Ears, Psal. 34. 14. Prov. 15. 3. Hands, and Arms, or of his being angry, Job. 34. 19. enraged, or overjoy'd, we are to take these Iai. 51. 5. to be but figurative or Metaphorical Expressions, that are fitted and suited to our Capacities, that we may the better understand his Presence, Power, and Goodness; or his Capacity in seeing of our Sins, and being able to punish them: Or of beholding our Virtues, and being forward and ready to reward them: Which is the greatest Comfort and Satisfaction that a pious Soul can have: That how strict soever his Life be, or how many soever his Troubles

Numb. 14.

18.

Jer. 9. 24.

v. 13.

1 Cor. 10. 13.

Psal. 103.

v. 13.

bles or Afflictions are, or how patient or meek soever he is under them; yet he has still a God to fly to, who is most Pitiful and Compassionate, as well as Omnipresent and Omnipotent, who will lay no more upon him than he is able to bear; and as a Father pitieth his Child, so he will them that fear him.

That such a Being then there is, I am fully assured, and firmly perswaded, that the Books of the Old and New Testament are his Word, which to a Tittle are true, and shall be perform'd: Therefore I do believe this Article, and every Part thereof, and all the subsequent Articles, as well as this, my Faith extending to them all; and I can only believe for my self, my own Belief and not another's, being the Means to save me; for of his I can have no Knowledge or Certainty, but of my own I may: And therefore every one is bound to make a publick Confession of his own Faith; and hence, in our Catechism, we use the Creed in the singular Number, but the Lord's Prayer in the Plural; *I believe in God*, but pray, *Our Father which art in Heaven*.

Q. In what Respect is God called [Father] and why do ye call him [Almighty]?

A. God is called Father, as he is the Father of our Lord Jesus Christ, and that more particularly and especially, as giving Being to that Body which was conceived of the

Luke 1. v. 35.

Holy Ghost, and born of the Virgin Mary. Thus St. Luke: *The Holy Ghost shall come upon*

upon thee, and the Power of the Highest shall
 overshadow thee: Therefore also that holy Thing
 which shall be born of thee, shall be called the
 Son of God. And so St. Matthew Behold, Matthew 1.
ver. 23
 a Virgin shall be with Child, and shall bring
 forth a Son, and they shall call his Name Em-
 manuel, which being interpreted, Is God with
 us. And indeed God is the Father of
 Christ after a wonderful and unconceiva-
 ble Manner, by an eternal Generation, as
 he had begotten him before all Time, or
 from Eternity. Before Abraham was, I am. So John 8. v. 58.
 that what we can conceive from God's being
 our Blessed Jesus's Father, is, that he com-
 municated his Divine Nature and Essence to
 his Son, and that this Son is equally God
 with the Father, and the same in Substance
 Honour, Power and Glory; and therefore,
 the Apostle to the Philippians thus expres-
 seth it, *Who being in the Form of God, thought* Phil. 2. v. 6.
it no Robbery to be equal with God: But God is
 likewise call'd (Father) as he hath given us,
 and all Men a Being; as he formed us of No-
 thing, and made us rational Creatures, and
 now continues to preserve and support us. Acts 17. v. 26.
27. 28.
 He is our Father by his Right of Creation;
 so the Apostle to the Corinthians, *But to us* 1 Cor. 8. v. 6.
there is but one God the Father, of whom
are all Things, and we in him; or as we
 have it in the Ephesians, *One God and Fa-* Eph. 4. v. 6.
ther of all, who is above all, and through all,
and in you all. God is also our Father by
 Adoption, as he hath made us, who were
 by

Eph. 2. v. 3. by Nature the Children of Wrath, and Heirs
4. 5. 6. 7. of Disobedience, his own Sons and Inheri-
Chap. 5. v. 6. tors of his Kingdom, admitting and recei-
Col. 3. v. 6. ving us into that Number by the Sufferings
Rom. 8. v. 15. and Intercession of our blessed Redeemer:
16. 17.

2 Cor. 1. ver. For when the Fulness of Time was come, God
2. 3. sent forth his Son, made of a Woman, made
1 John 3. ver. under the Law, to redeem them that were
1. 2. under the Law, that we might receive the
1 Pet. 1. v. 3. Adoption of Sons: And because ye are Sons,
God hath sent forth the Spirit of his Son into
your Hearts, crying Abba Father. Wherefore
thou art no more a Servant, but a Son, and
if a Son, then an Heir through Christ, Gal.
4. v. 4, 5, 6. 7.

2 Chron. 20. And this Father we call (*Almighty*) be-
v. 6. cause of his infinite Power and Strength;
Isa. 14. v. 27. for he cannot be oppos'd, controul'd, nor
resisted, nor overcome by any, being the
sole Proprietor, and having the absolute
Dominion of the Universe: Therefore
there is nothing but what he can do, that
does not involve a Contradiction, or an
Rom. 9. v. 19. Absurdity in it self; for he cannot lie, die,
deny, or unmake himself, nor make that
true which is false, nor that false which is
Hab. 1. v. 13. true, for this would argue but Unjustice,
Tit. 1. v. 2. Weakness, Impotency, and Falshood; which
Psal. 15. v. 3. is not Omnipotence, but want of Power
and Ability, and of Truth and Goodness,
which can never pertain, nor have any Re-
lation to an All-powerful Being, who can
do all Things that he will, and wills them
when

when he thinks them fit, and proper to be done; hence was the Royal Psalmist's Acknowledgment, *I know that the Lord is great, and that our Lord is above all Gods. Whatsoever the Lord pleased, that did he in Heaven, and in Earth, and in the Sea, and all deep Places, Psalm 135. v. 5. 6. and so St. Mat. 19. 26. but with God all Things are possible; or as holy Job expresses it, Chap. 42. v. 2. Lord, I know that thou canst do every Thing, and that no Thought can be withholden from thee; where you find, not only his Profession of God's Almighty Power, but likewise of the Extent, or rather Infinitude of his Knowledge, that nothing within, or without us, can escape his All-seeing-Eye; for all Things, saith the Apostle to the Hebrews, are open and naked to the Eyes of him with whom we have to do.*

Q. But how does it appear, that God is (Almighty?)

A. By his doing of that which no finite Power can pretend to, or by his making of Heaven and Earth, which neither Men, nor Angels, nor any Thing but an Almighty and Allwise Being could have contrived or fashioned; for he that built all Things, saith the Apostle to the Hebrews, must be God; therefore by (Heaven and Earth) we mean, all those expanded Regions that are above, and those here below, every where extended, and surrounded with all that is in them, whether it be the Sun, Moon and

Pfal. 148. to
the End.

Job 38 to the
End.

Chapter 39
throughout.

Tertul. adv.

Hermog.

Valentin. &
de Veland.

Virgin.

Gen. 1. v. 1.

Neh. 9. v. 6.

Acts 4. v. 24.

Stars, with their Orbs, the Air we breathe in, the Ground we tread on, or the dry Land, with the Sea, and all the Creatures in them contained, both visible and invisible; so that by Heaven and Earth, is meant the World, or the whole Frame of the Universe, or every Thing that has a Being in it, whether rational, animal, sensitive, or vegetative; that is, Angels, Men, Beasts of the Field, Fowls of the Air, and the Fishes of the Sea, with all the other Ranks of the inferior Animals. And in all these Senses the Hebrews understood the Words (*Heaven and Earth*) the making of which, is by Moses, the Prophets, and the Apostles, solely ascribed unto God, who in the beginning created *Heaven and Earth*, as this first and most ancient Historian expresses it; or as the Prophet *Nehemiah*, *Thou, even thou art God alone; thou hast made Heaven, and the Heaven of Heavens with all their Host, the Earth and all Things that are therein, the Sea and all that is therein.* And St. Paul, in *The Acts of the Apostles*, *Lord thou art God, that hast made Heaven and Earth, and the Sea, and all that in them is.*

Q. By these Passages of Scripture that you have just now quoted, I find, and by many more I am perswaded, That God has made the Heavens, the Earth, and the Sea, and Man, and all the other Creatures that are in Subjection to him; but I cannot find in Scripture, That he made the Angels; and it does

does seem from the first Chapter of Genesis, *Gen. 1. v. 26.*
That they were in Consultation with him a- *Vide Iren.*
bout forming of Adam, or the first Man: Let *adv. Hæres.*
us make Man in our Image, after our *lib. 1. cap. 24.*
Likeness, and so must be co-equal or co-eter- *Tertul. adv.*
nal with him? *Prax.*

A. But this indeed is a very great Error, *St. Hieron.*
and a misapprehending of the Texts, since *in Epist. ad*
most, by these Words, understand the ever *Marcellum.*
Blessed Trinity; the Hebrew Word that *Lombard. 1.*
expresses God, being a Word of the Plural *Senten. Dist.*
Number, which makes them rationally *2. de Arcan.*
conclude, That by it the three Persons of *Cathol. Veri.*
the indivisible Trinity were understood; *cap. 9.*
and there can be no Incongruity in this, nor *Vide Lyran.*
any Absurdity follow from thence; since *in Gen.*
we find the making of the World ascrib'd *Vide Zanch.*
to all three as God. As to the first Per- *De Nat. Dei,*
son, that has been already prov'd; and for *lib. 3. 4. 5.*
the second, St. John tells us, That all *lib. 1. cap. 2.*
Things were made by the Word, and that *De Gal.*
without this Word, was not any Thing
made that was made; and in the second
Verse of the first Chapter of Genesis, it is
said, That the Spirit of God moved upon the
Face of the Waters; so that all the Three
we find concern'd in the Creation of the
World.

Farther, we say, That under the Word *Iren. adver.*
(Heavens) all the Angels are comprehend- *Hæres. lib. 2.*
ed; and that they were made in the Be- *cap. 12.*
ginning, or were a Part of the first Day's *St. Hieron.*
Creation, or made after, or at the same *in Epist. ad*
Time *Tim. 1. & Tit.*
Vide Zanch.
De Ann.

Great. lib. 3. cap. 5. Time that the Heaven was made, and are
2 Cor. 12. v. 2. now actually the Inhabitants of that third
 Region into which St. Paul was caught
 up; I mean, those who abide in their first
 Integrity, and are now employ'd in God's
 Embassies and Services, and in singing of
 Praises and Hallelujahs to God; and to the
 Lamb that sits upon the Throne for ever:
Rev. 7. ver. 11. 12. And as for those who were Apostates, and
Jude Epist. v. 6. fell from their primitive State, they are re-
 serv'd in everlasting Chains, under Dark-
 ness, unto the Judgment of the Great Day:
Job 2. v. 1. Chap. 38. v. 7. And that the Angels were thus made, and
 then created, holy Job tells us, by calling
 them *the Sons of God*, and the Stars of the
 Morning, that sung Praises unto him, and
Vide Lactan. lib. Inst. 2. cap. 9. shouted for Joy. And hence the royal Psal-
St. Chrysost. lib. 1. De Provid. mist summons them as a Part of the Crea-
 tion, to join with him, and all the other
 Creatures, to laud, and bless the Name of
 the Lord: *Psal. 148. v. 2. 3.* Praise ye him all his Angels, praise
St. Hilari. cont. Auxent. ye him all his Hosts, praise him Sun and Moon,
St. August. De Civ. Dei. praise ye him all ye Stars of Light; and let e-
lib. 11. cap. 9. very Thing that hath breath serve the Lord.
Psal. 150. ver. 6. Again, this is as inconsistent with Reason
 as Scripture, that there should be any dis-
 tinct Being co-equal, or co-eternal with
 God; for this would both make them in-
 finite, Independant and Supream; which
 must be very absurd, or contradictory in it-
 self; for how can that be infinite which is
 limited or bounded by another, or that de-
 pend upon none, which has another to con-
 trou

troul it, or that be Supreme and Chief,
which hath another that is equal with it:
So that it is, you see, impossible that there
should be any more than one Almighty Be-
ing to whom all the rest must be obedient,
and subservient, as being made, gover-
ned and preserved by that which must be
God; who neither will, nor can admit of
any Rival or Competitor in Power, Know-
ledge, Justice, or any other Perfection;
since this were to diminish, oppose, and
divide his Attributes, which cannot pos-
sibly agree with him, who is an absolute
and unlimited Essence of himself, and no o-
ther, and infinitely Superior to all besides.
Hence, God is pleased to say of himself,
Before me there was no God formed, neither
shall there be after me. Is there a God be-
sides me? yea, there is no God, I know
not any.

And this sufficiently confutes the Error of
the Manichees and Marcionites, who preten-
ded to teach, that there were two Gods,
one very good, and the other very bad:
Or, one the Author of all Goodness, and
the other of all Evil: Which Heresy was
broached in the earliest Times of the Go-
spel, and, no doubt, proceeded from their
Error, who believed some of the Creatures
to be imperfect in their Natures, or defective
in their Shape and Substance; and that since
there must be a Cause which necessarily pro-
duces all these, that that Cause must partake

Deut. 3. ver.

39.

1 Sam. 2. v.

6, 7, 8.

Isaiah 34. v.

11.

Jer. 10. v. 11.

Hos. 13. v. 4.

Psal. 96. v. 5.

Isaiah 43. 10.

Ch. 44. v. 8.

Iren. adver.

barret. lib. 1.

c. 29. lib. 2.

c. 1.

Tertul. adv.

Marcion.

Hermog.

Vale nt. &

alios.

St. Aug. lib.

de nat. Bon.

con. Mani-

cheos c. 44.

idem de Civ.

Dei. lib. 14.

c. 23.

Euseb. lib. 4.

Eccl. Hist.

of cap. 10.

of these very Defects and Imperfections; and consequently there must be two original Causes, one of the perfect, and another of the imperfect Effects, since the Cause must be according to its Effect: And this Principle these Hereticks having learnt of the *Persians, Egyptians, Chaldeans, or the Greeks*, who had their *Osiris and Typhon*, their good and bad Constellations, or their lucky and unlucky Planets, with their Harmony and Discord: Or their different and divided Deities, made 'em in the very first Ages of Christianity broach this false and erroneous Doctrine; either willfully perverting the Scriptures, or not clearly and rightly understanding the Meaning of them: For after God had finished all the Works of the Creation, and had done and perfected all, and had again viewed and look'd 'em over, we can't find that he took Notice of any the least Flaw or Blemish in 'em, but did approve of 'em as suiting the End and Design for which they were made: And tho' comparatively speaking, there is not that same Beauty and Amiableness in all the Creatures alike, some far excelling others; yet taking 'em absolutely as they are useful in their Kind, and fit and proper for their Place, they add to the Variety and Ornament of the Structure, and are in their Degree perfect, and hold some Proportion with the whole; and therefore cannot in the least reflect on God, or be thought unworthy

worthy to be produced by him. Hence
Moses tells us, that God saw every Thing Gen. 1. 31.
that he had made, and behold, it was very
good. And this Power, and Wisdom, and
Goodness, the Royal Psalmist very much
admires in his Confession, How manifold are Psal. 104. 24.
thy Works, in Wisdom hast thou made them
all.

And as for the Irregularity of our Acti-
ons, or the moral Evil that attends them,
we need not run to eternal Causes for this,
since they may be justly imputed to our
evil Hearts, or our wicked and depraved
Natures, which make us disobey God's
righteous Laws and Precepts, and act con-
trary to our Understandings, and the Di-
ctates of our Reasons, nay, to our tempo-
ral Interests, and eternal Happiness; so that
we ourselves are the original and instru-
mental Causes of all those Evils that are so
very pernicious and destructive to us: And
this God tells us, by the Prophet Hosea, O
Israel, thou hast destroyed thyself, but in me Hos. 13. 9.
is thy Help.

And for the Evils of Punishment, as of St. August.
Grief, Pain, Sorrow, and Anguish of Mind, de Grat. &
or any Suffering that we undergo in Soul, Lib. Arbit.
Body, Goods, or good Name, they are cap. 21.
but the Desert of our Sins, and may be Lam. 3. 39.
justly inflicted by the Divine Providence,
without any Imputation of Unjustice, Se-
verity, Cruelty, or any Kind of Wickedness:
And therefore he insists upon it, and pub-
lishes

lishes it, as his own Right and Prerogative thus to inflict them. *Is there any Evil in the City, and the Lord hath not done it.*
 Lam. 3. 38. *Doth not Evil and Good proceed out of the Mouth of the most High? I form the Light, and create Darkness; I make Peace, and create Evil, I the Lord do all these Things.*

Q. But now I am perswaded that there is a God, and that this God is a Father, and the Maker of Heaven and Earth, I would fain know what is to be infer'd from hence, or what am I to learn by it?

A. Since it is most certain that there is a God, it shews their Folly and Ignorance who are Atheists, and would banish the Belief of a God out of the World: No doubt 'tis their Interest who are vicious and immoral, prophane and irreligious, or give themselves over to all Manner of Sin and Wickedness, to wish that there was no such Being as this; and to muster up all their little witty Sophisms, to reason themselves out of the Belief of this tremendous Judge, who will not acquit the Guilty, nor let the Sinner go unpunish'd. But for any Man that has the Use of his Reason and Desires, and is dispos'd to live soberly and virtuously, to imagine, or pretend to argue, that there is no Supreme Being that will reward the just and innocent, and render to every Man according to the Fruit of his Doings, is denying the first Principles of Nature, defacing those Impressions that are made upon our

Exod. 34. 7.

Gen. 18. 25.

Psal. 58. 2.

Rom. 2. 6.

our Souls, and totally subverting all our rational and Intellectual Faculties; nay, it is a depriving us of our Senses and Judgments at once, and making us think, speak, and believe contrary to the Opinion, Consent, and Voice of the whole World besides. For most of the Heathens did own and acknowledge that there was a God, or they *had* all their particular and respective Deities, or some one God or other to whom they did Homage, and pay their Devotion; and therefore, well might the Royal Psalmist have branded that Man with the Height of Incogitancy and Imprudence, who did deny such a plain and manifest Truth: For it is *the Fool* alone, and no other, that hath said in his Heart, that there is *No God*. And what greater Folly or Madness can there be, than to deny the Existence of that Being, which (if he was not) must be yet our Interest (from the innumerable Benefits that accrue to us by this Persuasion) to believe that he is? Because that by it the World is govern'd peaceably and quietly, and we live soberly and happily in it, and under our Afflictions and Distresses we are eas'd, and satisfy'd in our Minds. For what can be a greater Comfort and Satisfaction to him who is in Misery and Trouble, and when all outward Helps and Assistance fail him, than to be able to refresh himself with these Hopes, that he hath an Almighty and most Compassionate God

Aristot. lib. 4.
cap. 4. Metaph.
Vid. Cic. de
Nat. Deor.
lib. 1. 8.
Arnob. ad
Gent. lib. 8.
Minut. Fel.
Octav.
Psalm. 14.
ver. 1.
Vide Item
lib. 2. c. 19.
Lactant. Instit.
lib. 1. cap. 2.

Lactant. lib.
 Instit. 2. c. 9.
 St. August.
 lib. 2. de A-
 nimar. sap. 3.
 Et cont. Lite-
 ras Pagan.
 lib. 3. cap. 21.
 Deut. 4. 24.
 Job. 9. 12.
 Dan. 4. 35.
 Mat. 10. 28.
 Pl. 50. 20, 22.

Gen. 18. 27.
 Job 25. 6.
 Psal. 22. 6.

Isaiah 40. 12,
 15, 17, 18,
 22, 25, &c.

God to fly to, in whom he places his Con-
 fidence, and from whom he expects Relief:
 As it must be every prudent Man's Interest
 thus to think and believe, on the Supposi-
 tion that there was no God: (than which
 there can be nothing more false and un-
 true) So, on the other Side, it must be
 Madness, and to an inexpressible Degree,
 (there being nothing so certain and demon-
 strable, as that there is a God) to oppose
 and contradict this Truth; when thereby
 we arm Heaven and Omnipotence against
 ourselves, and make him our Enemy and
 Avenger, who can never be overcome, nor
 resisted: For our God is a consuming Fire,
 that will destroy all the Workers of Iniquity,
 and can kill both Soul and Body, and cast
 them into Hell: Which shews us the Ne-
 cessity of our Fear and Obedience, of our
 standing in Awe of his Majesty, and of our
 keeping of his Laws and Precepts, who can
 forcibly compel us to observe what we
 carelessly neglect, or wilfully refuse to do.
 Which likewise should make us very humble
 in our own Eyes, and to entertain the mean-
 est and lowest Thoughts of ourselves that
 may be, when we reflect, that we are but
 Worms, Dust and Ashes, and if compar'd to
 an Almighty Being, but Vanity, and nothing:
 For what Proportion can there be between
 an Atom and a Mountain, the Dust of the
 Balance and the whole Earth, or between
 the Drop of a Bucket and the vast Ocean, or
 the

the immense Depth of the Sea; though in these there be a vast Distance and Difference, yet in this they are alike, and agree, that they are both Bodies, and corruptible Beings. But what can we liken to the Almighty, or what Similitude can there be between that which is finite and that which is infinite, or that which is of yesterday, and perishes in an instant, and that Being which was before all Time, and after it is ended, shall continue for ever. The Consideration of this will no doubt oblige, or at least ought, every prudent and religious Man, to worship this Being as our God, to love and honour him as our Father, to dread and obey him as Almighty, and to admire, praise, and extol him as the sole Contriver of the Universe, or the Maker and Preserver of Heaven and Earth, and all that are therein.

8. c. and 1.

Psal. 102. 25.

26. 27.

Mal. 1. 6.

Q. Pray proceed, and tell me what you understand by this Second Article, or who this Person (Jesus Christ) is, in whom I am likewise to believe?

A. He is the second Person of the ever-blessed Trinity, called Jesus, which in Greek signifies a Saviour; and this Name was given to Joshua, Othniel, Ehud, and several among the Jews; and as this was assign'd them as the Deliverers of the People, so in the truest and most proper Sense it was given the Son of God, who was the great Deliverer, and only Saviour of the World: And she shall bring forth a Son, and thou shalt

Numbers 13.

16.

Judges 3. 12.

13. 15.

Luke 1. 31.

— 2. 21.

shall call his Name Jesus, for he shall save his People from their Sins; Mat. i. 27. And well may he be call'd Jesus, or a Saviour, if we consider, that he has releas'd us from the Power and Dominion of Sin, from the Slavery and Tyranny of Satan, and from those endless Punishments which must have attended our Guilt: From all these he has freed and deliver'd us, and pointed out a Way for our Salvation, not only instructing us how to attain to it, But hath even purchas'd and procur'd it for us: So that it is a faithful Saying, and worthy of all Acceptation, that Jesus Christ is come into the World to save Sinners; the Son of Man is come to seek, and to save that which was lost: Or, as the same Evangelist words it, That we should be saved from our Enemies, and from the Hands of all that hate us.

Jesus is likewise called (*Christ*), which is the same in the Greek, that *Messias* is in the Hebrew, that is, Anointed, a Name of Dignity and Office; for as it was usual among the Jews, when a Person was advanced to the honourable Functions of a Prophet, Priest or King, to anoint them, and pour out Oil upon their Heads, to shew, that they were separated from all other Persons, and consecrated for particular Uses and divine Services. So the Holy Jesus was anointed, tho' not with a Material Oil, yet with the Power of the Holy Ghost, and by God chosen and appointed to

1 John 3. 8.

1 Tim. i. 14.
Luke 19. 10.
— 1. 71.

Ex. 30. v. 30.
1 Kings i. 19.
ver. 15, 16.
1 Sam. 16.
ver. 13.

to these distinct Offices of Prophet, Priest and King. This St. Peter tells us, God Acs 10. 39. anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed with the Devil, for God was with him, So that most properly (Jesus) is the (Christ) or Anointed, having performed all the three in a most signal and eminent manner; he was a Prophet by publishing God's Will and Pleasure to the People, by teaching and instructing of them in those Things which did concern their Happiness, and by foretelling of those Things which should happen and come upon them, if they did not observe God's Laws, and keep his Commandments. Thus St. Luke tells us, That the Multitude hearing his Doctrines, and seeing his Miracles, were forced to own, that a great Prophet was raised up among them, and that God had visited his People; and the Disciples did acknowledge him to be a Prophet mighty in Word and Deed; and Luke 7. 16. Ch. 24. v. 19. John 7. v. 46. Matth. 7. v. 28. no doubt, the Reason was, because he spake and acted with that Energy, Power and Influence, that never any Man did before him, for he taught with Authority, and not Mark 1. v. 22. Acs 10. 38. as the Scribes and Pharisees did; and he went always about doing good, and healing those that were diseased or oppressed with the Devil.

He was likewise a Priest by his Oblations, or offering up of Sacrifices, that were infinitely Lev. 1. v. 2. Ch. 3. v. 2.

Heb. 9. ver.
11, 12, 13, 14.

initely preferable to all those that were offered by the *Levitical* Priests; for, rejecting those of Bulls, Goats and Heifers, or those of Gold, Silver and precious Stones, he gave himself to the Death, and shed his Blood on the Cross for us: He gave his pure, innocent and unspotted Life, *to be a Ransom and Propitiation for ours*, which was lost and forfeited by our Sins and Rebellion; and to appease God's Wrath and Displeasure, and reconcile us to his Love and Favour again, he took the Guilt and Punishment upon himself, tho' in the midst of his Agony, and when sweating Drops of Blood he felt his Father's Wrath and Indignation to that Degree, that he cried out, *My God, my God, why hast thou forsaken me?* And he not only thus offered himself a Sacrifice for our Sins, but he now pleads and intercedes for us, that our Prayers may be heard, our Praises accepted, and that Grace, Assistance, Faith, Hope and Charity, and all other spiritual Benefits, and at last, endless Rewards may be granted and bestowed on us. And as he has thus in his Lifetime, blessed, taught and instructed us, at his Death hath offered up his immaculate Life for a Sacrifice, and after his Departure, and now in Heaven, makes continual Intercession for us, he is properly called a Priest, and differing from that of *Aaron* and his Sons, he is in a most eminent Manner, *a Priest for ever, after the*

Luke 22. 44.

Matth. 27.
ver. 46.

1 John 1. 2.

Heb. 7. 25.

Psalm 110. 4.

CATECHISM.

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the Order of Melchisedeck; and hath re- deemed us with his most precious Blood; that speaketh better Things than that of Abel.

Heb. 5. 6.
Ch. 7. v. 17.
Ch. 12 v. 24.

And he is likewise a King, giving, and enacting Laws for the Benefit and Advantage of his Church, and by governing and protecting of its Members, and by subduing and punishing of those who oppose his Sovereignty, or dispute his Commands; therefore he is called, *Kings of Kings, and Lord of Lords, who will break his Adversaries with a Rod of Iron, dash them in Pieces like a Potter's Vessel, and save to the uttermost all that come unto him, and depend upon him; so that in the truest Sense, and after the most exact Manner, he is a King, all the Creatures being his Vassals, and the whole Universe tributary to him; for all Kings must fall down before him, and all Nations do him Service, and at the Name of (Jesus) every Knee must bow, of Things in Heaven, and Things in Earth, and Things under the Earth.*

Luke 19. 27.
Rev. 19. 16.
Psal. 2. v. 9.
Heb. 7. v. 25.
Psal. 27. 11.

Phil. 2. ver. 9. 10.

And since (Jesus Christ) is our Prophet, Priest and King; since he teaches and instructs us, has given his Body a Sacrifice for our Sins, and now pleads and intercedes for us, and is as willing as able to assist and defend us; we are, as he is our Prophet, to take Care that we be ready to learn and observe his Instructions, that we mind and obey what those commission'd by him do out of his sacred Writings, and
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by virtue of their Authority propose unto us, and not to expect Miracles, or any extraordinary Method to be us'd; for if we hear not Moses and the Prophets, and readily assent not unto what they deliver to us; neither shall we be perswaded to believe, though one was sent, and should come from the Dead unto us. His Being a Priest, must likewise assure us, that his Sacrifice, and no other, can make Attonement for us; and that since he gave his Body to the Death, and that this alone, and no other Oblation, could reconcile us to God, and expiate our Sins; that they must be very ugly and deform'd in his Sight, that cost him so dear, and requir'd so great a Satisfaction. We may also from hence be encourag'd to come to the Throne of Grace, and be fully perswaded that he will supply us with what we want, and stand in need of: For he who gave his Son to the Death for us, will also with him freely give us all other Things. And as he is our King, we are to own his Sovereign Power, and Authority, be govern'd by his Laws and Directions, and suffer no other to exercise any Dominion over us. And if at any Time we are discourag'd, or cast down, or afraid of being overcome by them, who are Enemies to him, and our Religion; we are to trust and depend upon him, and place our sole Confidence in him, who will tread them under that rise up against

Luke 16. ver.
31.

Heb. 4. v. 16.

Rom. 8. v. 32.

Dan. 7. v. 14.

Psal. 44. v. 5.

gainst him, and not suffer the Gates of Hell Mat. 17. ver. 18. to prevail against us.

Q. But how come (Jesus Christ) in our Creed to be call'd the only Son of God, when we so frequently read in Scripture of God's having other Sons: As Adam, who is call'd the Son of God; and of our selves who are Christians, call'd Sons of God, and Co-heirs with Christ; and besides, God is commonly stil'd our Father, and we his Children?

Mal. 2. v. 10.

Eph. 2. v. 6.

A. (Jesus Christ) we say, is the Son of God, by God's being the only Author of his Generation, when conceiv'd of the Virgin Mary. Besides, He is the only Son of God; his Father having appointed and consecrated him only to the highest Offices under himself; and after that, rais'd him from the Dead, and made him *Heir of all Things*; Heb. 1. v. 2. though in these Respects no Man can be properly call'd the Son of God. Yet there is one more eminent, and infinitely far transcending all that we have mention'd, and that is, God's communicating of his Divine Nature and Essence to the Son, whereby he becomes God equal with the Father, and the same in Substance, Power, John 5. v. 26. Honour and Glory: So that, on this Account, he may very well be call'd his only Son, neither Men nor Angels, Principali- Heb. 1. v. 5. ties nor Powers, nor any finite or created Being in any such Way or Manner partaking of the Divine Nature. And though this Essence, or infinite Power and Majesty,

fly, be likewise communicated to, the Holy Ghost, who is equally God with the Father and the Son; yet it is after a different Method, by Procession, and not by Generation: So that (Jesus Christ) is most properly and truly called the *only Son of God*. And though we can't fully comprehend an eternal Generation, or how (Jesus Christ) should become the Son of God, and have an Existence in Heaven before he was conceiv'd of the Virgin, and born in the World; yet it must be our Belief, and we are to be fully perswaded of the Veracity thereof, because deliver'd to us by him who is Truth itself, and *cannot lie*: And he having reveal'd it, and set it down in Scripture, and signified the same to us, as well by the Prophets, as by the Evangelists and Apostles; we must have no Doubt or Scruple about it: Thus the Royal Psalmist, *And the Lord said unto me, Thou art my Son, this Day have I begotten thee: Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*: So St. John, *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life*. And as we see, that Man and other Creatures who are most imperfect in Respect of God, do beget those who are of the like Nature and Species with themselves; we cannot take it to be contradictory to Reason, that God

John 14. 26.
— 15. 26.

John 6. 62.
Ephes. 4. 9.

Psal. 2. 7.
Acts 13. 33.
Heb. 1. 5.

John 3. 16.
+ John 4. 9.
Gen. 5. 3.

God who is infinite in Power and all Perfections should beget a Person like himself, or rather, a Son of the same individual Nature and Essence with himself; for he ^{John 10. 30.} cannot be a distinct God, or of a different ^{1 John 5. 7, 8.} Nature or Essence, because he is one, and indivisible, immutable, infinite and immortal: So that though the Persons be three, yet the Godhead is but one. Therefore the *Nicene Creed* very well words it, when it calls our Blessed Saviour God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father by whom all Things were made. And to the same Purpose we have it set down in that excellent Creed of St. Athanasius; *The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three Eternals, but one Eternal: So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God.* But lest any should be offended at these Creeds, which are so very useful and explanatory of the Apostles, as I am afraid some there are, though without any just Cause or good Ground for it: I shall therefore quote you some Places of Scripture which say the very same, though not in the individual Words. Thus St. Paul to the *Colossians* calls him the Image of the invisible God, and the first-born of every Creature. And to the *Hebrews*, The Brightness of his Father's Glory, and the express Image ^{John 7. 29.}

of his Person upholding all Things by his Power. Col. 1. 15. Heb. 1. 3.

John 1. 18. Q. If (Jesus Christ) then be the only begotten Son, and the Darling of his Father's Bosom as we often have it express'd in the New Testament; yet how, or where does it there appear, that he is God? Or how can it be said, that he is equal with the Father, when our Saviour himself owns, not only, that the Father was before him, but that he is likewise greater; and that what he has, he derives it from him, or only acts by his Power and Commission?

John 5. ver.
19, 20, 21.
Chap. 7. v. 29.
Chap. 14. ver.
28.

John 7. v. 29.
John 5. 19. A. That Jesus Christ as the only begotten Son, is God, for tho' he be from the Father, and the Father before him; and tho' the Son be after the Father, and can do nothing of himself, but what he seeth the Father do; yet there is an Equality, because of the same Nature and Essence; therefore the Difference between the Father and the Son, is only this, that in Order, he that begetteth must be before him that was begotten; or he that sendeth, before him that is sent; or he that giveth, or communicateth, before him that receiveth, or to whom a Thing is communicated. So that the Father's being greater than the Son, or being before the Son, is only a Priority of Order, and not by any Priority of Time, or Nature; for the (Firstness) if I may so call it, is only for Order's Sake set down in Scripture; not that there could be any such, as
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to Time or Nature, both Father and Son, being eternal and equally God. Therefore, when in Scripture we read of the (Inequality) between the two first Persons, it is to shew the Father's communicating of the Godhead to the Son, and when of the (Equality) it is to demonstrate, that their Nature and Essence is the same; and thus tho' Christ owns that he came from the Father, yet at the same Time he saith, *The Father is in me, and I in him*, which makes that very clear and evident which I said before, that Jesus Christ, the second Person of the glorious Trinity, is the only begotten Son of God the Father, and yet equally God with him, being the very same in Substance, Power and Glory, which will yet farther appear, by shewing, that this only (begotten Son) or Jesus Christ, the second Person of the glorious Trinity, hath the same Omnipotence and Omniscience ascribed to him that the Father has; nay, all the divine Attributes and Influences; and he is owned and made the Object of our Prayers, Praises and Adorations, and the Judge and Rewarder of all Actions: Thus St. John tells us, Chap. 1. v. 3. *That all Things were made by the Word, and without him was not any Thing made that was made.* And in Chap. 5. v. 19. *Whatsoever Things the Father doth, these doth the Son likewise;* and as before we have his Omnipotence, so here we have his Omniscience

John 10, 38.
Chap. 16. 28.

Matt. 28. 19.
2 Cor. 13. 14.
Acts 7. ver.
59, 60.

described by his Disciples. Now we are sure that thou knowest all Things, and by this we believe that thou camest forth from God. Chap. 16. v. 30. It is likewise commanded, that he be honoured as the Father is, be worshipped by all the Angels, be confessed by all Tongues, and bowed unto by every Knee; and the Father judgeth no Man, having committed all Judgment to the Son; and appearing in the Glory of his Father, will reward every Man according to his Works: All which put it beyond Dispute, that Jesus Christ, the only begotten Son, is God; and therefore, may very well in the Connection of this Article of our Creed, be called (*our Lord.*)

John 5. 23.
Rev. 5. v. 13.
Phil. 2. 10, 11.
John 5. v. 22.
Matth. 16.
ver. 27.

Q. *I would know why, or upon what Account he is so called in our Creed, or what Reason do you give me for it in Scripture, except it be that spoken there by St. Paul, There*
1 Cor. 8. 6. *be Gods many, and Lords many, but to us, there is one God, and one Lord Jesus Christ?*

A. This I take to be Authority enough to ground our Belief on, and to perswade us of the Truth of this Part of the Article, *Our Lord*, and to shew us the Reason why he is so called; that it is because he is our God, our Creator, our Maker and Preserver; and he is our Jesus and our Christ; our Saviour and our Sacrifice, our Redeemer and our Priest, who hath set us at Liberty, who were Slaves and Captives to the

Luk. 4. 11, 18.
Rom. 8. 21.
Gal. 3. 13.
Eph. 2. from
ver. 12 to the
17th.

the Devil and our own Lusts, and at the Expence of his precious Blood, became a Victim to his Father's Wrath, thereby reconciling us to him, and at the same Time rescuing us from the Tyranny of Sin and Satan, and making us victorious, not only over all Enemies, but at last over Death and the Grave; so that Jesus Christ is (*our Lord*) by Right of Redemption and Purchase: And he is our Lord, as he daily confers and bestows his Benefits upon us, and as he pays us our Hire and Wages, and for the small Pains we take, and the little Labour and unprofitable Services we undergo, does most largely and bountifully reward us. He is finally (*our Lord*) by our own Contract and Agreement, by our Promises, Vows and Resolutions, solemnly obliging our selves in our Baptism, and after that, very often at the Lord's Supper, to own no other Lord but him, to renounce the Devil and all his Works, and to continue Christ's faithful Servants and Soldiers to our Lives End. And this Engagement we have frequently renewed at the Eucharist, promising and vowing to submit our selves wholly to his Will and Pleasure, and study to serve him in true Holiness and Righteousness all the Days of our Life; so that in these, and many other Respects, he is most properly our Lord and Master.

Q. What am I then to learn from all this, from his being the only begotten Son of God, and (our Lord?)

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A. We are from hence to learn, that this Sacrifice must be sufficient to expiate all Sin; for tho' our Sins are great, and committed against an infinite God, yet this (*only Son*) who hath undertaken to make Attonement, satisfy the Debt, and pay the Ransom, is also God, and of infinite Power; so that his Blood which was shed, or the Price that he paid, was of equal Proportion, and the same in Value with the Majesty and Justice that was offended; and tho' nothing but this could reconcile us to God, the Blood of Bulls and Goats being an insignificant Offering, and the Intercession of Men and Angels of as little Value to do away our Offences, and satisfy Divine Justice as the former; yet this immaculate Lamb being the only begotten of the Father, was accepted as a Sacrifice and Oblation, which was enough to pardon the Sins of the whole World, nay, and of Myriads of Worlds, if they had, at the shedding of his Blood, existed. For what could have withstood the Dignity Excellency, and Power of that Mediator who was God, and tho' the Son, yet the same in Majesty, Glory and Dominion with the Father: *For if the Blood of Bulls and Goats under the Law, sprinkling the Unclean, did serve for the purifying of the Flesh, as the Apostle to the Hebrews words it, How much more shall the Blood of Christ, who, through the eternal Spirit, offered him-*
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Col. 1. ver.
14, 15.

1 Pet. 1. v.
18, 19, 20.

1 John 2. 2.

1 John 1. 7.

self without Spot to God, purge our Consciences from dead Works to serve the living God.

Heb. 9. ver. 13, 14.

This must also reach us, that the only Son of God, is to have the same Homage and Reverence paid him that the Father has. St. John tells us, That (all Men should honour the Son even as they do the Father.)

John 5. ver. 22, 23.

He is the Object of our Adoration and Praises, and equally and jointly to be worshipped with the Father; and so St. John in his Revelations tells us, That he had heard every Creature in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, saying, Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the Four and Twenty Elders fell down and worshipped him, who liveth for ever and ever. And this Worship and Reverence our Blessed Master, in the midst of Temptations, challenges and demands, as his Right of the Devil, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rev. 5. ver. 13, 14.
Phil. 2. 9.

And hence the Apostle to the Hebrews, when he speaketh of the first and only begotten of the Father, bids all the glorious Spirits above join in their Praises and Hallelujahs to him: Let all the Angels of God worship him. So that to worship him for God, or as God, is neither Idolatry nor Sacrilege, else that blessed Martyr St. Stephen

Matth. 4. 10.

Psal. 97. 7.
Heb. 1. 6.

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Acts 7. ver.
59, 60.

phen when a dying, would not have directed his last, or that most material Petition to him; *Lord Jesus, receive my Spirit, and lay not this Sin to their Charge.*

John 3. 16.
1 John 4. 9.
Heb. 2. 16, 17.
Eph. 2. 12.
Rom. 5. 10.
— 8. 32.
Phil. 2. 7. 8.
Luke 22. 44.
— 23. 11.

Farther, from this Particular, of the (only begotten Son) we may observe how great our Obligation is to God, that we ought to love him with the Height, the Top and Sovereignty of our Affections, or with all our Souls, Hearts and Minds, who was pleas'd for our Redemption to part with his dearly beloved and only begotten Son; as this in the Father shew'd the Extremity of Love and Affection, so did it in the Son, the Height of Submission, Kindness and Friendship, to stoop so low as to take our Natures upon him, and rescue us from Misery, who were not only Strangers and Aliens, but even Enemies to him? Oh! the wonderful Condescension of the Father, who spared not his own Son, but delivered him up for us all; and the immense Love of the Son, who left his Father's Bosom, and the Society of Angels, clothed himself with our Rags, and suffer'd the greatest of Contumelies and Affronts, and the bitterest Pains and Agonies for our Sakes: For whilst we were Sinners Christ died for us; and what must this call for but our suitable Returns? And if we have any Sense of Gratitude left, we cannot but proportionably, or as far as we are able with the utmost

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Strain of Soul and Body, love, magnify, and adore this our Maker and Redeemer.

Q. I am now very well satisfy'd that your Inferences are not only practical, but natural and easy, and necessarily follow from the Words [only Son;] therefore, the next Thing that I would know is, what Use I am to make of the Words [our Lord]?

A. If we believe that Jesus Christ is our Lord, as all must do that have not renounc'd their Creed; we must take it to be our Duty, and of Necessity incumbent on us to be Servants to this Lord, and to obey his Commands; and if we are not really and actually so, it will be in vain to pretend to be such, or profess ourselves to be Christians, or expect to be rewarded with the Faithful, when in the mean Time we are disobedient and undutiful, or live in open Contempt of our General's Conduct and Command: It is not therefore every one that saith Lord, Lord, that is the faithful Servant or true Believer, or that shall enter into the Kingdom of Heaven; but only he that doth the Will of my Father which is in Heaven. We are but nominal Christians, or only so by Title, and play the Hypocrite, or act the Impostor, if we obey not this our great Master, and do not whatever he would have us do, without any Reserve or Exception: And whoever prefers his Vice and Immorality, his Passions and Affections, the Temptations of the Devil,

Mat. 7. 21.

Rom. 2. 13.

James 1. 22,

23.

Rom. 6. 18.

vil, and the Insinuations of his own wicked Heart, to the Commands of his Lord, or the Will of his Master, is no more a Servant but a Rebel, and a very Slave to all his sensual Lusts and Appetites: For as the Apostle speaks to the Romans, *To whom ye yield yourselves Servants to obey, his Servants ye are whom ye obey*: And 'tis very incongruous and improper, nay, undecent, and the Height of Arrogance, to presume to be Christ's Servants, or to arrogate and assume the Name to ourselves, and yet do nothing that merits the same, or that does distinguish, or any Way signalize us from those that have deserted his Service, and run over to the Adversary and the contrary Side; very well therefore might our Blessed Master find Fault with such unprofitable Servants, and say, *Why call ye me Lord, Lord, and do not the Things which I say?*

Luke 6. 46.

Jesus Christ being our Lord will likewise serve to inform us, that we are not at our own Liberty and Dispose, but at his, whose Servants we are, not only by Agreement, but by Right of Purchase and Sale: And being thus *bought with a Price*, and becoming his Subjects and Vassals, what we acquire and gain must be for him, and not for ourselves; for he having a Right in us, and in our Persons, he has a just and undoubted Title to all our Services, and to whatever we are able to do or perform; so that none of us must *live or die unto himself*,

1 Cor. 6. 20.

self, but unto the Lord, that whether we live or die we may be the Lord's : As the same Apostle to the Colossians hath it, And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus.

Rom. 14. 7, 8.

1 Cor. 10. 31.

Coloss. 3. 17.

This will also oblige us to serve no other Lord but our Lord Jesus Christ ; for he will suffer no Rival in our Service, nor Competitor in our Affections ; for he will have our entire Service, or none at all ; and the Command of our Souls and Bodies, and of all their Operations and Faculties, or he will refuse and reject them all ; for as they belong to him, and he only hath the undoubted and absolute Right over them, he will not part with any to another Lord, tho' deputed by himself, that are not wholly dependent on himself, or subservient to his Glory and Honour : Therefore we are not to think that we can *serve God and Mammon*, or *two Masters* whose Interests and Services are inconsistent or disagreeable each to the other : For tho' Subjects and Servants are loyally, faithfully and carefully to obey and serve their Sovereigns, Lords and Masters ; yet when they require that to be done or perform'd which cannot with a safe and clear Conscience ; then for certain our Lord is to have the Preference, and to be obey'd before them, and no Regard to be had to our Pleasure, Profit and Preferment ; nay, not to any secular End or Interest, when they interfere, and come to dissuade

Mat. 6. 24.

Luke 16. 13.

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us from our Duty, or to prevent and hinder that Homage, Reverence and Respect, which we owe this our chief Lord and Supreme Master : Therefore if we seek to please Men, as St. Paul tells us, or humour and obey them in Things contrary to the Will or Command of our Saviour, we can-

Gal. 1. 10. not be his Servants ; nay, *If we forsake not*
 Mat. 10. 37. *Father and Mother, Husband and Wife, Hou-*
 38. *ses and Lands, and every Thing else when he*
 Mark 8. 38. *desires us, we cannot possibly be his Disciples.*
 Luke 9. 23, *And if we rightly understood our own In-*
 24. *terest, I mean our eternal, we would not*

scruple to do all this, and a great deal more,
if possible, for his Sake ; considering those
infinite and inexpressible Rewards, which
this kind and most beneficent Master will
for all the Ages of Eternity gratify the
meanest faithful Servant with ; which should
farther engage us, after his excellent Ex-
ample, to be humble and courteous to our
Fellow-Servants, and kind and just to our
own ; considering that this our great Master
 John 13. 13. *did wash his Disciples Feet ; and that we all,*
if obedient and faithful Servants here, shall
hereafter without Distinction be Kings and
Co-heirs, or Priests, nay, Inheritors of that
everlasting Kingdom which is above.

Q. Now you have explain'd how Jesus
Christ was the only begotten Son, before all
Worlds, and from Eternity ; it would tend
much to my Edification, to shew me how the
same Person comes to be the Son of Man ?

A. By

A. By being [*conceiv'd of the Holy Ghost, and born of the Virgin Mary.*]

Q. What was the Nature then of this Conception, and the Manner of his Birth?

A. This Conception was indeed extraordinary and miraculous, differing from all those that have been before or since: For though in the common and ordinary Acts of Generation, there is the Concurrence of Men in the Production of their own Species, and that without it there can no such Creatures exist: Yet here did a Virgin, that knew not Man, conceive; and that Holy Thing that was born of her was called the Son of God: So that this Son or (Word) was made Flesh by the Operation and Influence of the Holy Spirit, who first gave the Principle or Power of conceiving that which by Degrees, in the Womb of the Virgin, had its Nourishment, Growth and Form, till it arriv'd at Perfection, and at the Time of her Delivery was brought forth into the World. Hence St. Luke tells us, that the Angel Gabriel had thus foretold the Matter and the Manner of the Production to the Blessed Virgin herself; *Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. And the Angel said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also, that Holy Thing which shall be born of thee shall be called the Son of God.* And St. Paul to the

John 1. 14.

Isaiah 7. 14.

Matt. 1. 21.

the Galatians, *When the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law.* Luke i. 31, 35. Gal. iv. 4. So that Jesus Christ our Lord and Saviour, who was from Eternity begotten of the Father, and consequently God, did assume our Nature, and in Time became Man; that is, was really made of Flesh and Blood as we are, and did consist of Soul and Body as we do; and it was not an imaginary or phantastical one, fashioned of Air and Vapours, to deceive the Senses, and delude the Beholders: But it was such as we carry about us, having the same Infirmities and Frailties, Weaknesses and Defects of Nature that we have (Sin only excepted): Therefore the Scriptures tell us, that *he was hungry, thirsty, weary and asleep*, and that he felt great Pains and Tortures when he was *beat, buffeted and scourged*; when *his Temples were tore with Thorns, his Hands and Feet peirc'd with Nails, and his Side run through with a Spear*: And as this shew'd him to have a real Body, so his *Anguish and Sorrow, his Pity, his Weeping, being angry and griev'd, shew'd* him to be capable of Passions and Affections, and to have had a Soul which was the Seat of these, and of those Faculties of Apprehension, Judgment and Reasoning; which in our Saviour we find to have been improv'd, rais'd, and advanc'd like those of other Men: So St. *Luke* tells us, *That Je-*
sus

Mark 11. 12.

John 19. 28.

— 4. 6.

Mat. 8. 24.

— 26. 37,

38.

Jesus encreased in Wisdom and Stature, and in Favour with God and Man. Luke ii. 52. both which respect Soul and Body as he was Man; for as God he could not grow or improve, those Qualities being only incident and applicable to finite Bodies or Spirits, but not to infinite and eternal Beings, who can admit of no Change, Augmentation or Increase; for what is infinitely perfect or infinite in all Perfections, cannot be liable to any Defect, nor stand in Need of any thing to perfect and accomplish its Happiness; for here can be no Accession Job 22. 2. nor Addition, nor can all our Goodness, 35. 7. nor that of Angels, and all the glorify'd Psal. 16. 2. Spirits extend, to God.

Therefore Jesus Christ the only Son of God, uncreated and eternal, did in Time *take our Nature upon him, was made Flesh,* Heb. 2. 16, and fashioned like Men by that Union by 17. which the Human was join'd to the Divine Nature, and these two distinct Natures made one Person in the Man Christ Jesus, who is the Mediator between God and Man: And though this Union or temporal Generation, and the Manner of it, we cannot better explain, or more intelligibly describe, than by the Union of Soul and Body in Man, which constitute two distinct Substances material and immaterial, and but one Man; yet there is this farther to be admir'd and wonder'd at in the Union of the Godhead and Manhood of Christ

Jesus; that it is without any Separation, Divisibility, Change, Commixtion or Confusion of the Natures, he still continuing, and to all Eternity remaining what he was from his Incarnation, that is, God and Man in one Person, though two distinct Natures, which are so united in the Godhead, that they can never be mingl'd, transform'd, separated or divided: All which St. Athanasius's Creed admirably well explains in these Words: *For the right Faith is this, that we believe and confess, that our Lord Jesus Christ the Son of God is God and Man, God of the Substance of the Father, begotten before the Worlds, and Man of the Substance of his Mother, born in the World; perfect God and perfect Man, of a reasonable Soul and human Flesh, subsisting equal to his Father, as touching his Godhead, but inferior to the Father, as touching his Manhood; who although he be God and Man, yet he is not two but one Christ; one, not by Conversion of the Godhead into Flesh, but by taking of the Manhood into God: One altogether, not by Confusion of Substance, but by Unity of Person: For as the reasonable Soul and Flesh is one Man, so God and Man is one Christ.*

Iren. lib. 2.

adv. Her. cap.

43. 48. 49.

lib. 4. cap. 6.

Tertul. adv.

Marcion, lib.

4. 5.

adv. Prax. &

lib. de Trin.

And this sufficiently confutes those Heresies of Praxeas, Hermogenes, Noetus, the Sabellians, and Priscillianists, with the Patripassians and their Followers, who did affirm that the Father and the Son were the same, made but one Person, and that this Person

Person was incarnate, or made Flesh, in the Womb of the Virgin, and did suffer, and die on the Cross. It likewise confutes the *Arians*, *Apollinarians*, and those other Hereticks, who deny the two distinct Natures of the Manhood of Christ, or maintain that he had a Body, but no Soul; but that it was actuated or influenc'd by the Godhead: Or that this Divinity was join'd to the Body, in the Place or Room of the Soul. And *Marcion*, the *Socinians*, and *Anabaptists*, are by this Creed as much censur'd and condemn'd as the former, they denying the Son of God to be made Flesh, and affirming that there is no eternal Generation of the Son, but that only which was in Time, when born of the Virgin, and that by turning of the Divine Nature of *Christ* into the Human; which is an Hypothesis so absurd, and inconsistent with it self, that it seems strange that any should own it, that pretend to the least Share of Understanding or Knowledge. For, How should that Being that is immaterial, and incorruptible, or indivisible into any Parts or Parcels, be divided into a spiritual Soul, and corruptible Body, such as Humanity is? Or, How should Man be eternal, and immortal, who was made, had a Beginning, and must die?

Q. I would have you proceed now, and tell me after what Manner Jesus Christ was born?

S.

A. He

Mat. i. v. 18.
19. 20. 21.
Luke 1. ver.
26. 27. 18.
31. 32.

Luke 2. v. 1.
4. 5. 6. 7.

A. He was born of a Woman, as other Children are, but with this extraordinary Difference, that it was of a Virgin, who had not known Man. For though she was espoused to *Joseph*, a Carpenter; yet before they came together, she was found to be with Child of the *Holy Ghost*; of which *Joseph* being inform'd by an Angel in a Dream, and desir'd not to put her away privily, as he design'd, but to take unto him *Mary* his Wife; they liv'd together, and he knew her not till she had brought forth her first-born Son, and they call'd his Name *Jesus*. As *St. Matthew* gives us this Account of our Saviour's Conception, so *St. Luke* gives us the History of his Nativity, describing the Time, the Place, and Manner of his Birth; and not omitting any of the Particulars, or minutest Circumstances that might give Testimony and Credit to the Truth of that which he was oblig'd to publish; he tells us, That it was when *Cesar Augustus* had decreed, that all the World should be taxed; for then *Joseph* went up from Galilee to Judea, and to Bethlehem the City of David; with *Mary* his espous'd Wife, to be taxed there: Who in the mean while, the Days being accomplish'd that she should be deliver'd, brought forth her first-born Son, and wrapped him in swadling Cloaths, and laid him in a Manger; because there was no room for him in the Inn.

And

And this Doctrine of our Saviour's Nativity, though it be deny'd by the obstinate and tenacious *Jews*, and not a little slighted by *Dissenters*, who rejecting the Period of Time, or the Day when our Saviour was born, too often omit the Service and Duty owing upon that Occasion. For not to fix and determine the Time for Praises and Thanksgivings for such great and inestimable Blessings, is the very next Degree, or too near a Kin to despising or forgetting of the Duty itself, which was very different from that Precedent that *Elizabeth* and the blessed Virgin set us, in their Eugees and Rejoicings, even at the Conception of the Holy *Jesus*: *Blessed art thou among Women, and blessed is the Fruit of thy Womb*: And *Mary* said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour. For he hath regarded the low Estate of his Handmaid, and from henceforth all Generations shall call me Blessed*. But though I say, this Doctrine be deny'd by the *Jews*; yet it must certainly have come to pass, and be true, because foretold by the Prophets, whom they themselves own to believe. And though that Promise made by God, *The Seed of the Woman shall break the Serpent's Head*, have Authority enough to confute their Error, and be very plain and easy to be understood; yet lest it should be thought any Ways mysterious, or obscure, we have this Prediction farther explain'd

Luke 1. v. 42.
46. 47. 48.

Gen. 3. 15.
Chap. 22. v.
18.

Jer. 31. v. 22. by the Prophets, *The Lord hath created a new Thing in the Earth, a Woman shall compass a Man; that is, a Virgin shall bring forth a Son, after an unusual and uncommon Way, without the Concourse of Man, which is very strange and wonderful, and not unlike a new and formal Creation of him: And this the Prophet Isaiah, in Words to the same Purpose, or in Words as plain as could be made use of, told Abaz, and the House of David, Behold a Virgin shall conceive and bear a Son, and call his Name Immanuel, which St. Matthew interpreting, calls God with us; that is, becoming Man by assuming our Nature, and being Jesus the eternal Son of God, by saving his People from their Sins. As this from the Beginning was prophesied, so in due Time it came to pass; and he who is the only begotten Son of God, and our Lord, was as really born, though of a Virgin, as we who are now alive, who consist of Flesh and Blood, and have not many Years ago been brought forth into the World.*

This Nativity, the ancient Jews, who liv'd in the Time of his Infancy and Youth, seem'd not at all to doubt of, though they would not own him for the Messia: *Is not this (said they) the Carpenter's Son? Is not his Mother call'd Mary, and his Brethren James and Joses, and Simon and Judas? And though from this Passage of Scripture, the Jews,*

Mat. 13. ver.

55.

John 6. v. 42.

Jews, and some other obstinate, rash, and unthinking Persons would infer, That *Joseph* knew *Mary* after the Birth of *Christ*; and that she was no more a Virgin, having these Children, who were Brothers; and others mention'd by the Evangelists, who were likewise Sisters to our Saviour; yet it is, and always was the Opinion of the Church, That she was, and ever continued a Virgin; and for this Scruple, it is easily solv'd, it being common in the Scripture Dialect, to call those by the Names of *Brother and Sister*, who are Cousins, Uncles, Neices, Nephews, or Kindred of a greater Distance, and remoter Degree; and so we find, that this *James* and *Joseph*, who are call'd the Brethren of *Jesus*, were the Sons of another *Mary*, who was Sister to the blessed Virgin, and the Wife of *Cleopas*: Therefore we are fully assur'd, That the holy *Jesus* was made and begotten of a Woman, or born of that *Mary*, who to her Death continu'd a Virgin. And if it could be otherwise prov'd, by any good Evidence or Testimony, beyond all Exception, that her Virginity was discontinu'd, or interrupted; yet it could not in the least be a Reflection on our Religion, or any of the Articles of our Belief, our Saviour's Conception, Birth, and Nativity, being pure and immaculate, and without Stain. For being conceived by the Power of the Holy Ghost, and born of her, who at the Time of her

John 19. ver.

25.

Mat. 27. v. 56.

Mark 16. v. 1.

Delivery, was a Virgin, and so believed to be by all the Evangelists, who are the undoubted Historians and faithful Relators of this Truth, no posterior Fact, or what might happen afterwards, could weaken, or make our Faith invalid.

Q. Is there then any Worship or divine Adoration to be given to the blessed Virgin, or are we in any of our Wants and Necessities, when our Troubles and Afflictions press us; or in any Case, or at any Time, to pray and make our Supplications to her?

A. No, we are not, because the sacred Persons of the ever blessed Trinity are the only Objects of our Praises and religious Worship; for we cannot find it recorded in any Part of Scripture that ever she was adored, or any Prayers or Supplications made unto her: And tho' it be the Doctrine of the Church of Rome, and their constant Practice to direct their Petitions to her, and tho' the same be enjoined by the Council of Trent under the Penalties of Excommunication and most severe Anathema's, as we may read there at large; and in the Council of Nice, where the same Doctrine is approved: Yet it is contrary to Reason and the Word of God, that they, who know not our Condition, nor can hear our Prayers, should have any said or directed to them:

For Abraham is ignorant of us, and Israel knows us not; and we are to worship the Lord

*Doct. Chr.
expl. Angel.
Sal. c. 5, 6.
Exp. precept.
Cat. Rom.
part. 3. c. 2.
qu. 4. part. 4.
cap. 5. qu. 8.
cap. 5. qu. 2,
3.
Con. Trid. Sess.
25. de Invoc.
Con. Nic. 2.
Act 3.*

Isaiah 63. 16.

Deut. 6. 13.

Lord our God, and him only we are to serve. Matth. 4. 10.
 And this Adoration and Worship the A- 1 Kings 8.
 postles and Angels would not suffer to be ver. 39.
 paid unto them, knowing it only to be due Prov. 13. 11.
 to him *who is the Searcher of Hearts, Hea-* Psal. 65. 2.
rer of Prayers, and to whom alone every Phil. 2. v. 10,
Knee is to bow, and every Tongue to confess. 11.
 So that no religious Worship is to be gi-
 ven to any of the Saints, or to the Blessed
 Virgin her self; yet they are gratefully to
 be remembred for the good Examples of a
 holy Life, and she most highly to be este-
 med and honoured for her Piety, Humility,
 Meekness and Modesty, and all those Gra-
 ces and Virtues which did most eminent-
 ly adorn her: And for these, and being the
 Mother of that Son who is our Redeemer
 and Saviour, we cannot be blam'd for speak-
 ing reverently of her, or for retaining ho-
 nourable and most becoming Thoughts of
 her. An Angel told her, That she was high-
 ly favoured of God, and blessed among Wo-
 men. Her Cousin Elizabeth pronounced her Luke 1. from
 Blessed, and rejoiced, that the Mother of ver. 28 to the
 her Lord was come unto her; and the 56.
 Virgin her self did own and rejoice, that Matth. 1. 23.
 from henceforth, all Generations should call her
 Blessed, because he that was Mighty had done
 great Things for her, and that Holy was his
 Name. It can be then no Superstition to re-
 verence and respect her, tho' it be Popery
 and gross Idolatry, to worship her, being
 the same as to fall down to other Saints,
 or

or to the Angels; nay, as bad as to Stocks or Stones; or to the Sun, Moon or Stars, or any created Being, they being as much the Objects of Adoration or religious Worship as she; for that can only terminate in God the Creator, but not in any Creature, or finite Being, which the First Commandment plainly shews us. *Thou shalt have no other Gods before me.* And in vain it is for the Romanists to pretend that the Virgin Mary is only intreated to intercede with her Son, that their Petitions may be heard and granted, when they even pray to her for all Graces and Favours, and to command her Son to bestow them; tho' the Scripture expressly tells us, *That there is but one Mediator, or Intercessor, the Man Christ Jesus,* who is the Advocate with the Father, and pleads for the Pardon and Remission of our Sins. And this Doctrine, or Custom of praying to the Blessed Virgin, or any other Saint, was never heard of in the Greek Church, till the latter End of the fifth Century: Nor in the Latin, in their Services, till the Beginning of the seventh. So that this Way of praying was not known nor used among those of the Church of Rome, till Pope Gregory's Time, which was about six hundred and odd Years after the Birth of Christ; which shews the Newness of this Opinion, and the Error and Falshood of this Doctrine and Practice.

Exod. 20. 3.

Litan. Sacra.
in usum Ca-
thol. Lit. Be.
Virg. Ma.

1 Tim. 2. 5.

Niceph. lib.
15. cap. 28.

Caranza.
Aristiad.
Concil.

Q. What

Q. What Reason was there for this extraordinary Way of redeeming Mankind: Or could not God, if he had pleas'd, rais'd or created a Man for this Purpose out of the Rubbish or Dust of the Earth, nothing being impossible to him that can do all Things.

A. It is indeed the Height of Presumption to desire to know what is conceal'd from us, or to pretend to be wise above or beyond what is written: Since it is arrogating of Omniscience, or rashly prying into those Secrets which God had thought unfit to reveal; yet since the Sacred Scriptures have given us some Light in this Matter; we say, that God has been pleas'd to take this Method as most proper and convenient for the Ends which in his infinite Wisdom he contriv'd and design'd it for; for as *Eve* the first Woman, and *Mother of all living*, Gen. 3. 6. v. 16, 17. was necessary to, and instrumental in the committing of that Sin which involv'd all her Issue and Posterity into the Guilt and Punishment of it; so a Woman, the blessed Virgin *Mary*, was rais'd of the Seed and *Lineage* of *David*, to be an effectual and instrumental Cause in producing of him Luke 2. ver. 4, 5, 6, 7. who became our Ransom, did expiate our Guilt, and make full Satisfaction for us; and as the first *Adam* did, by his Transgression of the Divine Law, or by his Rebellion and Disobedience to his Creator, Mat. 1. 21. Heb. 9. 26. 1 John 2. 2. make us obnoxious to his Wrath and Indignation, which we must have inevitably suffer'd, and
for

for ever have been liable to, if we had not been rescu'd from the same, and by the Mediation and Intercession of the second *Adam*, the Divine Justice had not been satisfy'd, and we pardon'd and reconcil'd to God: And very proper and convenient it was, and most necessary and requisite, that he should be God and Man, and born of a Woman, who was to be our Redeemer and Saviour; no other Mediator but he that was God and Man, being able to satisfy an angry and an infinite God: And most convenient it was for us, that this Blessed Son of God should assume our Natures, become *Bone of our Bone, and Flesh of our Flesh*, that he might *feel our Infirmities*, and be sensible of our Troubles and Afflictions, and in every Thing (Sin excepted) be like unto us; that he might be the better able, and the more ready to commiserate our Condition, and give us a speedy Issue and Deliverance out of it. For these most wise Ends, and for *fulfilling of the Prophecies*, and that not the *least Part or Title* of God's Word might pass unverified; did the only begotten Son of God descend from Heaven into the Earth, enclose himself in the Womb of a Woman, and assuming our Natures upon him, in due Time was brought forth, or born of the Virgin *Mary*: And being before conceiv'd by the Holy Ghost, that immaculate Spirit, he was free from all Filth and Pollution, and from those original Sins and Defor-

Heb. 7. 25.
Rom. 5. 18,
19.
1 Cor. 15.
21, 22.

Heb. 4. 15.

1 Cor. 10. 13.

Mat. 5. 18.

Luke 2. 7.

1 Pet. 2. 22.

Deformities which other Men contract or derive from their Parents and Ancestors, and so the more capable of being that innocent and unspotted *Lamb, which taketh away the* John 1: 29.
Sins of the whole World.

All which do oblige us to be holy, as this Son of God is holy; and that as he was conceiv'd, and born without Sin, so we by our Baptism and Regeneration should endeavour to be renew'd in the inner Man, John 3: 3: or at this new and second Birth, which we frequently repeat, and commemorate at the Holy Sacrament, should be thoroughly wash'd and cleansed from all Filthiness of the Flesh and Spirit. And this miraculous Birth and Incarnation, and the Love of God in producing such Prodigies and Wonders of his Mercy, and purely for our Deliverance and Redemption, should fill us with Wonder and Amazement, with Fear and Astonishment, and yet with the Height of Fervour and Zeal, that he should, passing by all the Angels, humble himself so far, as to take our Flesh upon him; and leaving 2 Peter 2: 4.
all them who are fallen from their Integrity Ep. Jude 6.
to the Judgment of the great Day: That he should, I say, be thus propitious and merciful to us Sinners, who yet of all the Creatures had only made him *repent, that he* Gen. 6: 6.
made us, must be very great Condescension, and indeed *Love* inconceivable and inexpressible, *passing all Knowledge,* and natural Ephes. 3: 18,
Understanding; and should fill our Hearts 19.
with

Heb. 1. 2.

Mat. 8. 20.
Luke 9. 58.

Ephes. 3. 18,
19.

with great Raptures and Exultations, and make us highly submissive and obedient to his Will, and always thankful, and most grateful to him; who being the sovereign Majesty of Heaven, the Creator of the Universe, the Lord of Glory, the Son of God, and *Heir of all Things*; should yet for our Sakes become poor, weak, frail and miserable, dwell in Hutts and Tabernacles of Clay; nay, sometimes so very mean and abject were his Circumstances, as not to have any Place of Residence or Abode, or where to rest and give Refreshment to Nature: For though *the Fowls of the Air* had their *Nests*, and *the Foxes their Holes*, yet the *Son of Man* had *not where to lay his Head*. If he was thus straiten'd for a little Room for his Body, *was hungry, weary and naked*, and did leave the Society of Angels, and the Bosom of his Father, to converse with poor silly Miscreants and wretched Mortals: We can never too much admire the *Height, the Breadth, and Depth* of this Love; nor can we, should we to the highest Pitch, or utmost Strain of Soul and Body exert our Faculties, ever return this Favour, which *no Tongue is able to express, nor Heart to conceive*; which ought farther to engage us in the Practice of Humility, Meekness, Patience, and Self-denial: For if the Son of God, and King of both Worlds, did so abase and degrade himself, we cannot think it beneath us to tread in his Steps, or follow that Pattern which

he

he has set before us : And this the Apostle to the *Philippians* recommends unto us, Let this Mind be in you that was in Christ Jesus, Phil. 2. 5, 6. who thought it no Robbery to be equal with 7, 8. God, yet made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men : And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

Q. By this foregoing Text of Scripture I find, that our Blessed Master was crucified, and died ; but before ye explain the Nature of this Crucifixion, or the Form of his Cross ; Pray let me know how he suffered under Pontius Pilate ; which is the next Article of the Creed, which includes his Passion ?

A. Our Saviour suffered when Tiberius Caesar was Emperor of Rome, and had made Pontius Pilate Governour or Procurator of Judea ; then the Holy Jesus underwent many Troubles and Afflictions, was slighted, Luke 3. 1. derided and persecuted, and though of a Matt. 27. 2, 26. most innocent and unspotted Life, and that Acts 10. 38. Mat. 12. 15. — 14. 14. it was his main Study and Endeavour to do Good, and the whole Business and Employ of his Life to heal the diseased, cure the infirm, and preach the Kingdom of Heaven to all disposed to receive it ; yet was he calumniated, and reproach'd, and upbraided with the odious and scandalous Names of a Glutton, a Drunkard, and a Traytor, and — 11. 19. not only a Friend to Publicans and Sinners, but

- Luke 7. 37. *but a Mover of Sedition, and an Enemy to Caesar; who had detracted from his Right and Title, and assum'd them to himself: And after he was thus defam'd, and call'd*
- John 19. 12. *a Rebel and Impostor, a Blasphemer and a*
- Mat. 9. 34. *Devil, who by Beelzebub the Prince of Devils had only dispossessed and cast them out. After, I say, he was thus injuriously used, and had suffer'd many Indignities and Affronts, he was perplex'd in his Mind, griev'd*
- Mat. 26. 38. *in his Soul, and exceeding sorrowful, unto Death; his Tears and Sweat was like great Drops of Blood; his Anguish and his Pains were inexpressible, and the Weight of that Fury and Anger which he sustain'd, beyond all Thought and Conception: For God laid*
- Isaiah 53. 3, 4, 5, 6, 8. *on him the Iniquity of us all; for he was oppressed and afflicted, wounded and bruised, and cut off out of the Land of the Living: And as the Prophet Jeremiah words it in*
- Lam. 1. 12. *his Lamentations, There was no Sorrow like unto his Sorrow wherein the Lord had afflicted him in the Day of his fierce Anger. And hence we may observe, that our Sins so incensed God against him: (For he could have no Guilt of his own to merit any Punishment) that his Countenance was eclipsed, and he hid as it were his Face from him; and in that Juncture did no farther extend his Favour, or afford him any more Comfort and Support, than what was just needful to keep him from Sin and Despair; not that the Divine Nature was at this Time separated from his Humanity, or that God*
- Isaiah 54. 8. *was*

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was any farther displeas'd than to require and exact this Attonement, which for its Dignity and Value could only reconcile us to God, and satisfy his vindictive Justice: So that in the Prophet's Words he might have justly said, that *He was a Man of Sor-* Rom. 5. 10,
rows, and acquainted with Grief. After all ^{11.} this; when he was very heavy, sore amaz'd, ² Cor. 3. 18.
and exceeding sorrowful, overwhelm'd with ^{27.} Grief, and quite dejected and cast down with the Anxiety of his Mind, and the Disquietude of his Spirit; which made him so earnestly and frequently pray, *That if possible, that Cup might pass from him;* yet in the midst as it were of this Agony, when even Death had seiz'd him, and the *Pains of Hell had got Hold upon him:* I say, when he was thus press'd down with Trembling, Horrour and Amazement, did Judas *betray him,* Peter *deny him,* and all his Followers and Disciples *desert him;* then was he brought to the High-Priest, accus'd by him and the Mark 14. and
Elders, to *Pontius Pilate* the Governour, ^{15.} and by him unjustly sentenc'd, to be Scourged and Crucify'd. After he was thus apprehended, arraign'd, and condemn'd to die, by the Sentence of that corrupt Judge, who a little before had declar'd him innocent; and yet, contrary to the Dictates of his own Conscience, had given him up to the Envy and implacable Hatred of the *Jews,* was he *scourged, buffeted, and spit upon by the Soldiers,* and forced to carry his

own Cross, by the Help of *Simon the Cyrenian*, to the Place of Execution, where being crown'd with Thorns, which press'd and tore his Temples, had a Title with this Inscription set over his Head, (*This is the King of the Jews*) and thus they mock'd and derided him, and rail'd at him, whilst he was suffering the painful and ignominious Death of the Cross.

Luke 22. and
23.

Q. What was this Cross, and after what Manner was our Blessed Saviour fasten'd to it, or did he there die and expire; and if so, for what Reason is this Death of the Cross called such a shameful and painful Death?

A. This Cross was a large Beam, or Piece of Timber fix'd in the Earth, which towards, or pretty near the Top, had a smaller Piece laid a-cross it; and at the lower End, near the Ground, was a third Piece, on which the Body of our Saviour rested: On the Cross, or transverse Part, were his Arms extended and nailed on the strait, and erect his Body; his Feet being likewise pierc'd with Nails, and his Side run thro' with a Spear, from which gush'd out both Water and Blood: But tho' this last Piece of Cruelty and Malice was after his Death; yet the driving of the Nails was when he was alive, and very sensible of those dolorous Pains and Tortures, which for three long Hours he had endur'd before he died, and gave up the Ghost: And tho' his Suffering on the Cross was thus most bit-

*Iren. adv. Her.
lib. 2. cap. 47.
Tertul. lib. 3.
adver. Mar-
cion, cap. 12.
St. Aug. Epist.
112. cap. 12.
Epist. 119.
cap. 4.*

ter,

ver, sharp and painful, his Hands and Feet, Lactan. lib. 4.
Instit. cap. 26.
 the most tender and sinewy Parts being
 very sensible of the Smart and Acuteness of 27.
Ruffin. de
Symb.
 his Torments, occasion'd by the Peirings John 18, 19.
St. Chryst.
in Hom. de
Cruce Just.
Mart. Dial.
cum Tryph.
Arnob. in
Psal. 90.
Minut. Fel.
Ostav.
Tull. Orat.
18. pro Ra-
biro perduell.
reo. Digest.
lib. 1. tit. 5,
6. lib. 11. tit.
3. & 4
 of the Nails, which being heighten'd by
 the Injuries of the Weather, the Wind and
 Air getting into his Wounds and Sores,
 might very well with *Joseph*, have forc'd
 him to complain, that the Iron of them en-
 ter'd into his Soul : And tho' this Death of
 the Cross, I say, was so very painful, yet
 it was also a shameful and ignominious
 Death. For this Punishment among the
Romans was thought so disgraceful, and full
 of Reproach, that it was only inflicted on
 Slaves and Vagabonds ; for no Freeman or
 Citizen of *Rome* was to suffer this Death,
 but only he that was an Enemy to all Good-
 ness, and was rank'd among the chief and
 worst Malefactors, such being thought unfit
 to live and breathe in the Air, or to assume
 and take the Name of a rational Creature ;
 and even some of the better Sort of the
 Heathens thought this Punishment of the
 Cross so barbarous and cruel, that they
 often strangl'd the Criminal before he was
 expos'd on the Cross. And though our Sa-
 viour suffer'd this infamous Death, yet it
 was but seldom, and on extraordinary Oc-
 casions us'd among the *Jews* ; their Custom Deut. 21. 22
 being only to expose, or shew openly on a 23.
 Gibbet some noted or remarkable Male-
 factors, who before had suffer'd Death by

the Sentence of the Judge; and therefore this Punishment among them was thought so detestable, that by their Law he was accounted one forsaken, and afflicted by God, or liable to all the Threatenings and Maledictions of the Law. *Thus Cursed is every one that hangeth on a Tree.* Or, as the Apostle to the Galatians phrases it, *Cursed is every one that continueth not in all Things that are written in the Law to do them:* And as we have transgress'd this Law, by our manifold Sins and Provocations, so we became liable to this Curse, and must unavoidably have suffer'd that Punishment that was due to our Demerits, if the Son of God our Blessed Saviour had not taken this Curse upon himself; *for the Wages of Sin is Death, and the Soul that sinneth, it shall die;* therefore in our Stead did he die, and was made a Curse for us to *redeem us from the Curse of the Law;* and thus he *endur'd the Cross, and despis'd the Shame;* not that he slighted and disregarded, or quite despis'd the Contumely and Reproach that was cast upon him: No certainly, for Obloquy, Scorn and Contempt, or being disparag'd, disgrac'd, and set at nought, must gall his Mind, and corrode the Spirits, and be a very dismal and melancholy Reflection to him, the Nature of Man having an Aversion to Scandal and Contempt: But our Blessed Master, comparatively speaking, or in Regard of God's Glory, and our Welfare, or to consult his Honour

Honour and our Interest, did slight this Indignity, and was willing to undergo any Hardship or Death, tho' never so ignominious and painful; and hence *he made himself of no Reputation, was disesteemed and rejected of Men; yea, stricken, smitten, and afflicted of God, that he might redeem us from all our Iniquities, and that we might be saved from our Enemies, and from the Hand of all that hate us.*

Phil. 2. v. 7.

Isaiah 53. v.

3, 4, 5, 6.

Tit. 2. 14.

Luke 1. 68.

Our Blessed Saviour then after suffering on the Cross, and praying for his Enemies in the most kind and endearing Terms, (*Father, forgive them, for they know not what they do.*) did with a loud Voice,

Mat. 27. 51

Luke 23. v

34, 46.

breathe out his last in that Instant, with the greatest Fervour and Devotion, resigning and commending his Spirit to that God who gave it. And it was necessary that he should die, because there could be no Remission, nor Forgiveness of Sins, without shedding of Blood. Besides, it was decreed, and determined from all Eternity, that the Son of God, or the Spotless Lamb, should suffer, *and take away the Sins of the World.* And from the Beginning of Time, it was signified and shewed by several Types and Prefigurations, as that of *Abel, Isaac, Joseph and Jonas*, by the shedding of Blood, offering up Sacrifices, Imprisoning, and being burrid in the Belly of the Whale. That our Blessed Redeemer, our Messiah, our Saviour and High Priest, was to suffer,

Heb. 9. 22.

Acts 2. 23.

Isaiah 53 to
the End.

Joseph. de
Antiq. Jud.
lib. 18. cap. 4.

Matth. 27. v.
11, 12, 13, 14,
15, &c.

John 19. v.

32, 33, 34, 35.

Heb. 9. 27.

Psal. 89. 48.

die, and be buried. This the Prophets did foretel, the Evangelists and Apostles publish and declare, and all the High Priests, Elders, Pharisees and Sadducees own for Matter of Fact. And not only these, and all the Jews, who accused and arraign'd him, and thirsted for his Blood, and were impatient to have him delivered, and given up to their Hands, and pray'd that a Robber and a Murderer should be rather pardoned than he: I say, they who persecuted him with all the Acts of Violence, with Severity and Injustice with the Height of Malice and Revenge, and did irritate and enrage the Multitude and Populace against him, did not only assert this Truth, but even the Soldiers who conveyed him to the Place of Execution, and saw him dead on the Spot, did witness the very same, convincing all that were present, by not breaking of his Legs, which was done to the two Malefactors, that were before that Action, alive, that he was certainly dead; and without all manner of Doubt or Dispute he was, being as Man, clothed with the same Infirmities, (Sin excepted) and as liable to Pains and Diseases, and Mortality as we are; and as it is appointed for all Men once to die, and that there is no Man living, that shall not see Death; or deliver his Soul from the Power of the Grave: So the Holy Jesus did as certainly die a true, real, and proper Death, as Adam, or any of his

his Race did before him; for if the destroying of the Principle of Motion and Sensation, a Draining all the Fountains of Blood, extinguishing of the natural Heat, exhausting all the vital and animal Spirits, and making all the Organs, and Parts of the Body incapable of exerting their Faculties, or performing of any Function; or, if in short, the dissolving of the Union between Soul and Body, or if the Soul's deserting and abandoning the Body, and the Body's being void of Sense and Motion, of Knowledge, Appetite and Passion; or having no Spirits, Humours, nor any Principles of Life or Sensation, be Death, then certainly our Saviour was dead; for as Death is nothing else but the Separation of Form from Matter, or of the Soul from the Body, our Holy Jesus did undergo it: And hence, in Scripture Language, and in the Apostles, and Evangelists Phrases, Death is called *A Departure, a Dissolution, a yielding up the Ghost*, or a surrendering of our Spirits, which was actually and effectually verified in our Messiah, both Parts of this Union separately returning to their respective Centers; *The Body to the Earth from whence it came, and the Soul to God who made it.*

But here I would not be mistaken; for tho' I say, that this Union was dissolved on the Cross, yet it is only the Union of Humanity, or of the Parts of human Nature; for in Jesus, as I have observed be-

2Cor. 5. 1.
Phil. 1. 23.
Job 14. 10.
Eccles. 12. 7.

fore, there are two distinct Natures, the Divine and Human, which were never dis-united, for the Godhead and Manhood of Christ were never asunder, tho' the Manhood was, when its Parts were separated, or when the Soul deserted the Body, as he was Man ; and in this he suffered and died, the Godhead being incapable of all Passion and Suffering ; therefore our Saviour as Man, and for our Sakes, did suffer and die on the Cross.

Q. Now I am satisfied that the Messiah suffered and died, and that there is indeed great Reason for inserting of it in our Creed, since it was done to assure us, that he did expiate our Sins, and save us from everlasting Death : But then what Occasion was there for naming of Pontius Pilate, under whom he suffered ?

A. That all People might have Recourse to the Registers then at Rome ; or to the Records and Histories of those Times, which gave an exact Account of all Matters of Moment, that were then transacted in Judæa, or in any of the Provinces that were subject and tributary to the Roman Empire : So that one knowing the Province and its Governour, it was easy to find out any Thing of Weight that was done there, or carried on in his Time, and by his Authority. And the Suffering and Crucifixion of our Saviour being thus exposed to publick View, or set down in those Records

cords of the Heathens, who at that Time governed Rome, and whither any might resort, that had a mind to be satisfied therein; it must needs plainly demonstrate the Truth of the Evangelical History, or of that Account which the Gospel gives us of the Death and Passion of our Holy Jesus, who was really dead, and suffered in the Four Thousandth Year of the World, and at the Time which was prophesied, or foretold by the Prophet *Daniel*, and that was four hundred and ninety Years before it happened, or came to pass. Dan. 9. 26.

Q. Was our Saviour, after his Death, buried; and what became of the two distinct Substances, his Soul and Body; did they go into different Places, and from thence return when re-united, and become Man again?

Our Saviour was buried soon after he died on the Cross; tho' by the Custom of the *Romans*, they that were crucified, were hung on the Cross, till they were devoured by the Birds or Fowls of the Air, or corrupted and consumed by the Heat and Injuries of the Weather; and that they might not be taken thence before, it was usual and customary amongst them, to have a Guard set over the dead Bodies, to prevent, not only the taking of them from the Tree, but the covering of them with Earth, or burying of them under the Ground; yet in Opposition to this Custom, which had not been known to have been altered among

Isaiah 53. 9.

Deut. 21. v.
22, 23.Luke 23. 54.
John 19. 31.Matth. 27. v.
56, 57, 59,
56.Mark 15. v.
43, 46.John 19. ver.
38, 39, 40.

mong the *Romans*; and that the Prophecies of our Saviour might be all accomplished and fulfilled, was our Holy Jesus buried that very Day that he died: The *Jews*, who so vehemently prosecuted him to Death, petitioning as importunately and earnestly, to have him taken down from the Cross and buried: For it was by their Law appointed, that he who suffered on the Cross, should the same Day be buried that he was crucified; and the Day of our Saviour's Crucifixion being the very Day before the Sabbath; which was then a high Day, and the Preparation, it was thought improper, and inconsistent with their Sanctions, that any Body should of that Day be seen hanging on the Cross.

Hence, *there was a rich Man of Arimathea, named Joseph, an honourable Counsellor, a good Man and a just, who begged of Pilate the Governour, that he might have the Body of Jesus delivered him, to the End it might be interr'd. At the same Time, Nicodemus, a Ruler of the Jews, and a Master of Israel, brought Myrrh, Aloes and Spices, to perfume the Body, and after winding of it up in Linen Cloaths, it was carried into Joseph's Garden, and there buried in a Tomb where never Man was laid, being new, and of purpose hewn out of a Rock for his Sepulchre. Then having rolled the Stone to the Door, they finished and compleated the Funeral.* And

as the Body thus deserted by the Soul, and void of all Life and Sensation, was committed to the Ground, and buried: So the Soul did go to Paradise, and to the Receptacle of Souls departed. Luke 23. v. 42, 44.

Q. But what do you mean by this; or is it the Explication that you design for that Article, which I take to be the Fifth, and next, (He descended into Hell)

A. Yes, I take it to be the best and the soundest, and tho' some have maintained that our Saviour did descend locally into Hell, or into the very Place where the Damned suffer, to triumph over the Devil and his Legions, and to set them at Liberty that were Captives there; or to rescue them from the Power of the Infernal Pit: And others, that he did go into the lowest Parts of the Earth, or into some subterraneous Cells and Caverns, or some hollow Places under Ground, where the Fathers were kept in Confinement, till his coming to reunite their Souls to their Bodies, and to make them Partakers of that Happiness, which he was then with the Father to enjoy. And a Third did assert, that descending into Hell, was no more, than explaining the Nature of his Burial, or that he was committed to the Earth, and put into a Grave; which, from the Hebrew and Greek is translated Hell, or the Grave; and therefore, it was (say they) that this Part of the Article was omitted in the first Confession Calvin lib. Inst. 2. cap. 16. idem in Psycophan. Beza in explic. Art. 2. v. 37. idem in lib. contra. Brent. Buxtorf. in Thesaur. pag. 754. Pet. Martyr Loc. Com. Class. 3. cap. 16. Bellarmin. lib. 2. Purgat. cap. 67. Durand. 3. Sent. Distinct. 22. Concil. Trident. Sess. 23. Catech. Rom. 5. Artic. cap. 6. Doct. Christian. explicat. 5. Artic. Iren. lib. 5. adver. Hares. cap. 31. Orig. Hom. 7. in Lev. Chrysost. Hom. 39. in 1. ad Co. rinth.

essions of Faith, and in the *Nicene Creed*, and not thought fit, or necessary, to be inserted in any, till there were several Hereticks who did deny our Saviour's Death and Interrment.

But notwithstanding of this plausible Way of arguing, and their quoting of Scripture and the Fathers for their Authority; yet what they thus pretend to explain, and give us for undeniable Truths, are not only contrary to the clearest Texts of Scripture, but even inconsistent with Sense and Reason too: For to what Purpose should our Saviour go into the Place of the Damned; or again renew his Torments, when he had already endured on *Mount Olivet*, what was equivalent to them; or, on *Mount Calvary*, where he had finished all on the Cross? And how should he be subject to the Sufferings of the Damned, who cannot be supposed to have any Remorse of Conscience, a Sense of God's Displeasure, or despairing Thoughts of Mercy; nay, not for one Minute, or one Instant of Time; much less for Eternity, or everlasting Ages; which is that, which is most properly called Hell, and the Punishment of the Damned: But this could no way affect our Redeemer, who for the Joy that was set before him, endured the Cross, despised the Shame, and now sits at the Right Hand of the Father; or as the Royal Psalmist expresses it: *I foresaw the Lord always*

Luke 23. 33.
John 19. 30.

Videat. Bur-
ling in Sym.
Apost. Serm.
7.

Heb. 12. 2.

Psal. 16. v.
9, 10, 11.

ways before my Face; for he is on my right Acts 2. 31.
 Hand, so that I should not be moved; there- 13. 37.
 fore did my Heart rejoice, and my Tongue was
 glad. Moreover also, My Flesh shall rest in
 Hope, because thou wilt not leave my Soul in
 Hell, nor suffer thy Holy One to see Corruption.
 Hence we see, that our Saviour could not
 in Hell suffer the Torments of the Damn'd,
 having Hopes and Confidence in God, re-
 joicing because of his Favours, and solac-
 ing himself in this, that he had done
 nothing to deserve his Wrath, or to turn
 him out of his Favour; but had obey'd his
 Commands, and submitted to his Plea-
 sure in every Thing: So that he is said to Psal. 40. 7.
 delight to do his Will, and that he had alway Heb. 10. 7.
 offer'd such Sacrifices as were well pleasing Calv. Inst.
 and acceptable to him. lib. 2. cap. 16. Our Saviour cannot
 therefore properly be said to have gone to
 suffer with the Damn'd, as Mr. Calvin falsly
 and wrongfully suggests. Besides, he had en-
 ter'd into a Compact and Agreement with
 his Father, not to endure any more than
 what he himself had determin'd should
 put an End and Period to his sufferings
 here, or in this Life; and that was dying
 on the Cross, by which, and his precedent
 Passion, he overcame Death, Sin and Sa-
 tan, and all the Strength and Power of the
 infernal Regions.

As for those subterraneous Cells and
 Caverns under Ground, where they say the
 Fathers were before our Saviour's Passion,
 and

Hom. Od. 11.

De Ulyf.

Virg. lib. 6.

Æneid.

August. De

Civ. Dei, lib.

21. cap. 13.

Cic. in Som.

Stip.

Euseb. lib.

11. De Prep.

Evan. cap. 13.

Rom. 14. 7, 8.

1 Cor. 10. 31.

Coloss. 3. 17.

Mat. 6. 24.

Luke 16. 13.

Evan. cap.

13. ult.

and after that releas'd by his Coming into that Place, where they were thus detain'd Prisoners; since this, I say, seems to be a Fiction, or to have no Foundation from Scripture; and that there was no urgent Necessity for doing of it, we must not take that to be the true Explication of an Article of our Faith, which depends upon Doubts and Fallacies, and has not the least Evidence or Testimony to support it. And as to the third Opinion, being but an Explication of what was before inserted in the Creed, and fully and plainly comprehended in the Words (*Dead and Buried*) we cannot suppose that that which is a System or Summary of our Faith, would abound with Repetitions and Tautologies, or that the Compiler would be so superfluous as to express the very same Thing again, by long Periods and Sentences, which was so intelligibly and significantly done by much shorter before: Therefore we presume to say, that the Meaning of the Words (*He descended into Hell*) is, That our Saviour's Soul was in the same Condition that other Mens were in after Death, or receiv'd into those Places and Mansions whither they went, which not being tainted with Sin and Iniquity, (*but only by Imputation*) was (*the third Day rais'd from the Dead*;) his Resurrection being the first Step and Degree of his Exaltation.

Luke 23. 43.

Q. Does

Q. Does not this Sense or Explanation you give me, of Christ's Descent into Hell, or of his Soul going into the Place where Souls departing from the Body go, very much favour the Roman Catholicks Opinion of Purgatory, or Limbus Patrum, or as they call it, the Place where the Fathers, the Prophets, and the holy Men, who died before Christ were kept?

A. Not in the least, for that is all Popish Doctrine; and though it have the Authority of the Council of Trent, yet has nothing from Scripture or Reason to defend it. Some Texts indeed they quote, but since misapply'd and perverted, and chang'd into a different Sense and Meaning from what the Holy Ghost inspir'd, and the Penmen deliver'd, it can be of no Significance or Value. Besides, it seems contrary to Reason as well as Scripture, that there should be a Fire to consume our Dross, or purify us after this Life, when we know that the Blood of Jesus does wash and cleanse us from all Filth and Pollution, and that after Death there should remain no more Sacrifice for Sin. For as the Tree falls, so it must lie; and as Death leaves us, so Judgment shall find us: Or as the Wiseman phrases it, *There is no Work nor Device in the Grave*, or in any Place where the Body or the Soul does go; and the Reason is, because *the Wages of Sin is Death*, and the Soul that smeth it shall die.

That

Council. Trid.
Sess. 6. Can.
30. Sess. 22.
cap. 2. Can. 3.
Sess. 25.
Decret. De
Purg.

Rom. 14. 10.
Heb. 9. 27.
Ecclesi. 9. 10.

Rom. 6. 23.
Ezek. 18. 7.
4. 20.

That is, if we repent not here, or before we go hence, it will be in vain to expect any Reformation, or Attonement of any Sort hereafter, since in the Instant of our Departure, or of the Soul's taking its Farewel of the Body, it is ordered to *Abraham's Bosom*, or doomed to *Drives's Place* of Torment, where it must be either happy or miserable, without any Change or Reprieve.

Luke 16. v.
22, 23.

Q. *Then Hell or Heaven, or the two just mention'd, are the only Places you know, whither Souls departed or freed from the Body go?*

Mat. 8. 11.
Luke 13. 29.
Psalm 9. 17.
Daniel 12. 2.
Mat. 25. 46.
John 5. 29.
Rev. 20. 15.

A. I know of no other, nor does Sacred Scripture set forth any besides: For it says, *That many shall come from the East, and from the West, and from the South, and from the North, and sit down with Abraham, Isaac and Jacob in the Kingdom: And that the wicked, and all the Nations that forget God shall be turned into Hell: Which is also explain'd by some going into everlasting Bliss, and others into everlasting Death and Misery: So that we cannot read of the third, fourth, or fifth Places, as that of Purgatory, the Mansion of the Fathers before Christ's Passion, or that of Infants who die unbaptiz'd, which the Romanists call *Limbus Infantum*; without any solid Reason or Scripture to establish their Opinion withal: Nay, their Hypothesis upon which they ground their Doctrine of Infants, is very erroneous and*

and untrue, and indeed destitute of all Charity and Mercy, to suppose, that God should damn them, and make them miserable who die unbaptized; when he promis'd, that he would not only be a God to Abraham, but to his Seed after him: And should any of his Loins die uncircumcis'd, as in the Birth, or immediately after, we cannot but on very sure Grounds believe, that they had a Right to the Covenant, and that by the good Lives and Prayers of their Parents before their Decease, they might be, or were exempt, or rescu'd from infernal Misery: Not only that of [*sensus*] but of [*damni*] too. And under the Gospel we can expect no less Favour and Mercy from God, who by the Blood of his Son (notwithstanding of the Want of Baptism through an invincible Impossibility) hath washed us and our Infants from Original Sin and Pollution: Therefore in our Catechism we own Baptism but generally necessary to Salvation; that is, if it can be had, it is by all Means to be us'd; and on no Account to be put off or slighted; but if not, God is merciful, who accepts of what we can do, and expects not from us Things impossible; who gave his Son to die for the Sins of the whole World, who also lov'd little Children so much, that he bid his Disciples bring them unto him, and told them, that of such was the Kingdom of Heaven, cannot be suppos'd or believ'd to

Dom. Soturo
lib. de Nat. &
Gratia cap.
10.
Bellar. lib. 6.
de Am. Grat.
cap. 1.
Gen. 17. 7.
Aug. lib. 41.
de Bap. cap. 24.
Bernh. Epist.
37. 77.
2 Cor. 8. 12.
Mat. 19. 14.
Mark 10. 14.

Vol. I. U destroy

destroy them; therefore this Opinion of
[Limbus Infantum] must be groundless
and erroneous.

Q. *What am I to learn from our Blessed
Saviour's Passion, [and his dying on the Cross]
being buried, and descending into Hell?]*

A. We are to learn to love him with the
Top and Sovereignty of our Affections, or
with all the Powers and Faculties of our
Souls, thinking nothing too much, or too
great that we can do in Return of his tran-
scending and unparallell'd Love. For how
can it be express'd or conceiv'd what he
has done for our Redemption and Salva-
tion? What Love or Charity can bear the
least Proportion with his, who laid down
his Life for us, when we were not only
Strangers and Aliens, but even Enemies to
him. (St. John tells us, *That there can be
no greater Love, than for a Man to lay
down his Life for his Friend*; but then to
do it for a Stranger, a Cast-away, and an
Adversary, must be far beyond our Reach
and Comprehension; and we can never e-
nough admire and adore his Goodness, who
has undertook and endur'd so much for us;
for what greater Testimony could he have
given of his Love, or what could he have
done more to have shew'd his Readiness,
his Forwardness, his Desire and Delight to
do us Good, than his thus suffering and
dying for us, which, as it should inflame
our Hearts and Affections with Love and
Zeal

John 15. 13.
1 Epist. John
3. 16.

Rom. 2. 12.
— 5. 10.

Zeal for his Service; so should it make us place our Trust and Confidence in God: And with Hope and Assurance expect that for our Support and Relief, which he knows to be most useful and convenient for us; for he that spared not his own Son, but gave him to the Death for us, can with him deny us nothing that is good, but rather give us all Things freely to enjoy. So that Christ thus suffering, or God's giving him up to be crucify'd for our Sakes, if rightly believ'd and improv'd, must banish all Diffidence and Despair, that there be no Place for distrusting his Goodness, or in the least desponding of his Mercy and Favour. Secondly, the serious Consideration of our Saviour's bitter Pains and Agony, of his sharp, severe, most painful and ignominious Death, ought likewise to engage us, or most powerfully oblige us, to detest and forsake our Sins, which have put him to such great Pain and Torture, and expos'd him to so many Indignities and Affronts. We abominate the very Thoughts and Memory of the Traytor *Judas*; we condemn the *Jews*, the High-Priests, and *Pilate* the Governour, for their Malice and Envy, for their Cruelty, Partiality, and Injustice, and the Soldiers, and all the Multitude, for their Fierceness, Inhumanity, and the unparalleled Barbarity of their Temper: And this for good Reasons, and most deservedly we do, for having crucify'd the Lord of

Rom. 8. 32.

1 Tim. 6:17.

Acts 3. 13.

Life, 14. 15.

U 2

Of the CHURCH

Rom. 7. 25.
Galat. 3. 13.
Isa. 53. 3, 4,
5, 6, &c.

Life, and having put him to open and publick Shame. If I say, we can with so much Indignation and Wrath reflect on those who have so unjustly and treacherously sentenc'd an innocent Person to die; how must we upbraid and reproach ourselves, who have been the Contrivers of this Mischief, and the very Actors of the Tragedy? For are not our Sins the Thorns that have tore his sacred Temples, and the Nails that have pierced his Hands and Feet; nay, they were the Instruments and Agents of his Tryal, and the very Judges, and Executioners of his Sentence: For he was *deliver'd up for our Offences*, became a Curse for our Sins, *was bruised for our Iniquities, wounded for our Transgressions, and the Lord laid upon him the Iniquities of us all*: Which ought indeed to fill us with Sorrow, Shame and Confusion, and continually oblige us to abandon and detest those Sins, which have been the Murderers and Betrayers of our best Friend, our dearest Lord, and our chief and sole Benefactor.

This should likewise make us fearful of offending him, who was so very angry with his only begotten and well-beloved Son, that he gave him up to the violent Hands and unrelenting Hearts of cruel and blood-thirsty Men: And if he *spared not his own Son, who did no Sin, nor was found to have any Guile in his Mouth*: If God was so incens'd and enrag'd against him, who could not

not be charg'd with any Vice or Iniquity, (but by Imputation) as to give him up a Victim to his Enemies: What shall we answer, or say unto him, who have so often, wilfully and obstinately transgressed his Laws, and trespassed against him. If so much be *done to the green Tree*, what can we expect should *be done to the dry*? For if this innocent, harmless, and unspotted Person; if he who was consulting the Ease and Happiness of all Men, and *went always about doing Good* to their Souls or Bodies, or both, could not escape that Wrath and Vengeance that was due for Sin, and necessary for attoning of it, and vindicating of Divine Justice, we can certainly look for no better Terms, nor less (if so little) Severity when we go on in our Sins without any Remorse of Conscience, or Thought of reforming our Lives; for *except we repent we shall all likewise perish*; and if we *crucify the Son of God afresh*, tread him under Foot, and despise his Blood, wherewith we are sanctified, accounting it an unholy Thing, *there will remain no more Sacrifice for our Sins, but a fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.*

Luke 23. 31.

1 Pet. 4. 17.

Acts 10. 38.

Luke 13. 3.

Heb. 6. 6.

10. 26.

27. 29.

Farther, reflecting on the Passion and Crucifixion of our Blessed Saviour, will wean and disengage us from the World, make us very indifferent, as to Things here below, and to set a little Value and

Estimate upon all Pomp, Pageantry, and Grandeur, which did only contribute to mock and deride him, and but to add to the many Affronts and Indignities that he suffer'd: It will likewise oblige us with Patience and Submission to bear all Disasters and Afflictions, and to look upon the Cross, as the Badge of our Profession, which in Point of Duty, Interest, and Gratitude, we are bound to carry, nay, chearfully and readily undergo, when God thinks fit to lay it on us. For he that will not take up his Cross daily, and follow Christ, he cannot be his Disciple, nor be worthy of him.

Luke 14. 27.

Mat. 10. 38.

In a Word, this will remove the Sting of Death, and Terror of the Grave, and put us beyond the Reach and Power of those cursed and reprobated Angels, whom our Blessed Master overcame and subdu'd, by his Sufferings on the Cross, and his Descent into Hell, or the State of the Dead.

Q. Did our Holy Jesus then continue for any considerable Time in the Grave, or in the State of the dead, to purchase these inestimable Benefits for us?

A. No; [the third Day he rose again from the dead.]

Q. Pray will you explain that Part of the Article to me?

A. Yes, I will, and shew you, what is plainly meant by a Resurrection, or (rising again from the Dead) and in Order thereto I must first let you know, that a Resurrection

rection is not a formal Creation, or giving that Life, which before had none; nor is it making of that a rational Creature, which before was nothing: This is a plain Creation, as *Adam* or *Eve* were created; but a (Resurrection, or (Rising again) is only a repairing of that Substance that was corrupted, or restoring that which was dead to Life again, or reproducing of that self same Body, which by Death, or the Soul's leaving of it, became void of all Life and Sensation: For as Death is a Dissolution of the Union between Soul and Body, or the separating of the Soul from the Body, which makes the Body liable to Corruption and Putrefaction: So a Resurrection, or rising again is a reuniting of both, or joining of the same Soul to the same Body, and giving the Man the self same Life that he had before, by which he is the very same Individual, and numerically the same Man that he was before his Death, or the Departure of the Soul. Now, as thus every Man dies, so Christ did certainly die, and though his Body was not corrupted, because of the Prophecy, *Thou shalt not suffer thy Holy One to see Corruption*: Yet his Body was really dead, his Soul separated from it, and in the Place of Departed Souls: And in them Christ did really live, and rise again. And this being Matter of Fact, is as clearly prov'd and demonstrated as any thing ever was; for we have Evidences and Testimo-

Psal. 16. 10.

Mat. 28. 8, 9. nies of it, beyond all Caviil and Dispute ;
 Mark 16. 9. For we have not only Disciples and Follow-
 12, 14. ers, Apostles, Friends, and Relations ; but
 Luke 24. 29, even Strangers, Enemies, and most mali-
 30, 35. ^{ſc.} cious Persecuters ; for our Saviour was not
 John 20. 18, stole out of the Grave by his Disciples, as
 19, 20. ^{ſc.} the High Priests and Pharisees did by their
 Bribes oblige the Soldiers to report, and
 give out among the *Jews* ; but was really
 risen, the Stone being rolled away by the
 Angels from the Sepulchre, whilst the Watch
 which saw it were astonished, and like dead
 Men. And though the *Jews* had thus cor-
 rupted the Watch, and this Forgery did,
 Mat. 28. 12, and does go for a Truth among them to
 13, 14, 15. this Day ; yet our Saviour's Resurrection
 was so fully attested, that it cannot well be
 deny'd, or rationally admit of any Doubt
 or Scruple : For after he did rise, he was
 seen of the two *Maries*, and of several o-
 ther Women ; of the two that were going
 to *Emaus*, and of *Saul* going to *Damascus*.
 He appeared likewise to the Apostles, when
 there were ten of them together ; and at an-
 other Time, when there were eleven of
 them present ; and to remove their Fears
 and Doubts, he assur'd them, that it was he
 himself who was bodily present ; that he
 John 20. 25, was no Spirit or Apparition, *they not having*
 26, 27. *Flesh and Bones, as they saw him have :*
 And to convince unbelieving *Thomas*, that
 he was the very Christ that suffer'd, and
 was crucified, He shew'd him the Print of
 the

the Nails, and the Hole that the Spear had made in his Sides: He was seen of five hundred Brethren at once, and convers'd with his Disciples and Apostles for forty Days after his Rising; and to remove all Manner of Scruple, he by his eating of a broil'd Fish, talking with them, and instructing of them, plainly shew'd, that he consisted of Soul and Body, and was after this Resurrection as really Man, as he was before his Death and Crucifixion.

Q. Granting then all this to be true, what Day was it that he rose on, or how many Days after his Death did he continue in the Grave?

A. He rose the third Day, that is, he suffer'd, and was crucified about three of the Clock in the Afternoon of our Good Friday, which was the Eve of the Jewish Sabbath; and did rest that Afternoon, the next whole Day, and some Part of the Morning of the third Day, which is our Easter; so that by a Figure, called Synecdoche, a Part taken for the Whole, our Saviour was three Days in the Body of the Earth, a Part of the first, the whole second, and a Part of the third, which some in all compute not to have exceeded seven or eight-and-thirty Hours.

Q. But why was our Saviour detained so long, and no longer, under the Power of the Grave?

A. That the Type of Christ in Jonas might be made out: For as Jonas was three Days

Jona 1. 17. Days and three Nights in the Whale's Belly,
 Mat. 12. 40. so shall the Son of Man be three Days and
 Psalm 16. 10. three Nights in the Heart of the Earth: Or
 Acts 2. 31.

— 13. 35. to accomplish that Prophecy of the Psalmist's, Thou shalt not suffer thy Holy One to see Corruption. And as Naturalists tell us, that if our Saviour had continued longer, there must have been a Revolution of the Humours, and after that must ensue the Corruption and Putrefaction of the Body, as we read of Lazarus, who after the third or the fourth Day's Interment is said to stink: Martha the Sister of him that was dead saith unto him, Lord, by this Time he stinketh, for he hath been dead four Days.

Q. Which Day of the Jewish Week was it that our Saviour rose on; or was it on their Sabbath, or the seventh after God's finishing of his Works of Creation?

Exod. 20. 10. A. It was not on their seventh, or last Day of the Week, which they called a Sabbath, or Day of Rest, being the Day appointed to be kept by the Jews, in Commemoration of God's resting on that Day from all his Works, and of delivering them from the Egyptian Bondage: But it was on the Evening of their Sabbath, which began the next Day, and is our Christian Sabbath.

Q. But why was this Precept chang'd, or not observ'd, or why is the Sabbath-day called now the first, instead of the seventh Day of the Week?

A. Be-

A. Because on it, or on the Evening which began the Day, according to the Computation of the Hebrews, Our Blessed Master rose; and it being indifferent which Day of the Seven was kept, so that there was but one of the Number: Therefore, he having perfected the whole Work of our Redemption on this Day, and that being of infinitely more Advantage to us, than being brought out of the Land of *Ægypt*, or House of Bondage; for by his Blood, having redeemed us from the Slavery of Sin, and Dominion of Satan; and the one being so very much preferable to the other; therefore as the Apostles and primitive Christians did call it the Lord's Day, and by Way of Eminence, styled it the Chief, or First Day of the Week: So we read in the *Revelations* and in the *Acts* of the Holy Apostles, *I was in the Spirit on the Lord's Day.* And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them. And the same Apostle in his Epistle to the *Corinthians*, bids them provide their Collections for the Poor and Indigent upon the first Day of the Week. Let every one of you lay by him in store as God hath prospered him, that there be no Gatherings when I come. From all which some pious and learned Men have concluded, that this Day was of Christ's own Institution and Appointment: But whether so or not, certain it

Tertul. lib. de Coron. Mil. cap. 3. idem de Idolat. cap. 14. Euseb. lib. 4. de Vita. Const. cap. 18.

Rev. 1. 10.

Acts 20. 7.

1 Cor. 16. 2.

John 20. v.
19, 26.

And. Rivet.
in Explis. 26.
cap. Ex. Ignat.
in Epist. ad
Trall. & Phi-
lad.

Tertul. de
Prescrip. cap.
71.

St. August.
lib. 16. cont.

Faustum cap.
29. Iren. lib.

21. cap. 51.
lib. 5. cap. 5.

Tertul. lib.
de Resur. Car-

nis. cap. 11.
St. Aug. de

Civ. Dei. lib.
20. cap. 20.

Lactant. lib.
6. divin. Inst.

cap. 23.
St. Aug. in

Enarr Psalm
88. Theophi-

lact. in cap.
3. Epist. ad

Phil.

it is, that our Blessed Master did by his own Example, recommend it to us, who before his Ascension, made choice of the first Day of the Week to converse with his Disciples in. And Ignatius, who was the Contemporary of St. John, and some of the other Apostles, in his Epistles to the Magnesians, exhorted all that were Lovers of Christ, that they would keep the Lord's Day holy, which was consecrated to his Resurrection, and was the Chief and Princess of all Days.

Q. Now you have said so much on our Saviour's Resurrection, and that I really believe it solely from the Testimony of Sacred Scripture, natural Resemblances in this Point being very faint and languishing; and even Reason it self coming far short of convincing me of its Probability or Possibility, if it was not that I believe that there is a God, that he is All-powerful and most Just, who is Truth it self, and cannot lie, and to whom nothing is impossible, that infer not Weakness and a Contradiction, Reason would go but a little Way; but since I am persuaded that such a Being there is, that what he hath said is true, I must think that he could as easily raise the Dead, who has all Power, and is Omnipotent and Just, as he could have made them, when as yet they were Nothing, or had no Being. But the Thing that I would know, is, What Advantage I shall reap by our Saviour's Resurrection, or what the

the Belief (of his rising again from the Dead) will engage me to do, or instruct me in?

A. The Belief of a Resurrection, or my assuring of my self (that Christ did rise from the Dead) will not only oblige me to abandon and forsake my Sins, to change and reform my Life, to get out of my Slumber and Security, to despise dwelling among the Tombs, and conversing with the Dead; but likewise will engage me to arise unto Righteousness, and continually mortify all my Evil and corrupt Affections; *For as Christ was raised up from the Dead by the Glory of the Father, even so* Rom. 6. 4, 5 *should we walk in Newness of Life*; that is, rise in our Souls by good and holy Affections, by a sober and regular Conversation, and by an innocent and unspotted Life, before we can expect with any tolerable Comfort or Satisfaction, to rise in our decayed and mortal Bodies; for he is only happy, who hath a Share and Interest in this first Resurrection, since on him the second Death shall have no Dominion nor Power. Rev. 20. 6.

This Resurrection of our Saviour's will also be very effectual in exalting and raising of his Person in our Esteem, it will be a very forcible Argument in proving of his Miracles, Doctrines and Promises, and in removing of all Doubts and Scruples about the Pardon of our Sins, and Justification

fication of our Persons; for he that could raise himself from the Dead, must consequently have a Power to remit our Guilt, sanctify our Lives, and save our Souls; *Rom. 4. 25.* for as he was delivered for our Offences, so he was raised for our Justification. And our Saviour having by his manifold Sufferings thus paid our Debts, and cancelled the Obligation, and thereby acquitted us from the Penalty due by the Law; we are therefore no longer in Danger, full Satisfaction being made for us by him that was our Surety, and discharged the Debt; *Rom. 8. ver. 34. 35.* For it is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again.

Q. Did our Saviour after his rising, continue for any Time on the Earth?

A. Yes, he did for forty Days, which are the six Weeks between Easter-day and the Ascension, or that Day which we call Holy Thursday.

Q. What did our Saviour do all that Time upon the Earth; or, how was he employed in Relation to spiritual and temporal Things?

A. He was always taken up and busied in doing good to the Bodies or Souls of Men; he either cured them of their Maladies and Infirmities, or relieved them in their Straits and Necessities: He made the Deaf to hear, the Blind to see, and the Lame to walk; he restored the Sick to their Health,

Mat. 14. 14.

Mark 7. 37.

Luke 7. 22.

—8. 29.

John 5. 14.

Health, the Weak to their Strength, and the Furious and Lunatick to their Senses and Temper again. He rebuked the Devils, and dispossessed all evil Spirits, and gave Peace and Quiet, the free and full Pardon of Sins, to every weary and disconsolate Soul.

His Study and Employment, nay, his constant Recreation and Diversion, was to instruct the Ignorant, reclaim the Wandering, confirm the Doubtful, and convince the Obdurate; and that no Means might be left unattempted whereby they might be perswaded or converted, his pithy and most pathetick Sermons were continually delivered with easy and taking Parables, or with great and stupenduous Miracles: So

Acts 10. 38.

that it might be justly, and on good Grounds acknowledged, that he spake not like the Scribes and Pharisees, but with Power and Authority, so that never Man yet spake like him.

*Matt. 5. 67.
—13. ver.
3. 34. 35.*

As this was a great Part of his Business, so to instruct his Apostles, and confirm their Faith, was another: And when he had given them Orders to publish and proclaim the Gospel, to plant and establish a Church, to continue and perpetuate it for all succeeding Ages. When he had thus, I say, prescribed and set them a Method for convincing and converting of the World, and reconciling of it to his Doctrine and the Obedience of his Laws; and had furnished them with Strength sufficient to

*John 7. 46.
Mark 1. 23.
Luke 4. 32.*

resist

resist Temptation, and overcome all Difficulties: In fine, when he had given them a Commission to ordain, govern and preach, and all other necessary Orders and Instructions for the Good of his Church, which he purchased with his Blood, taking his Farewel of them, and giving them his Blessing, he was carried out of their Sight into Heaven. (*He ascended into Heaven.*)

Like 24. 51.

Q. What is it that you mean by our Saviour's (Ascension,) or his vanishing out of the Apostles Sight, when he was talking with them?

A. By this I mean, that our Saviour, when he was Instructing of his Apostles at Mid-time of Day, or in the clear Day-Light, when they were looking on him, he was of a sudden taken out of their Sight, and in a Cloud or Flame of Fire conveyed into Heaven; that is, Our Holy Jesus, who died, was buried, and rose again, did in the same Body, united to the same Soul, ascend into Heaven; that very Man Christ Jesus, who was locally present, and circumscribed, and lived on the Earth like another Man, was really and substantially, as to the whole Substance of Soul and Body, translated into Heaven. That this was a visible Departure, and seen by bodily Eyes, the Apostles who were then present do witness it all to a Man; and since it might be objected, that their Senses might be deceived, or that they could see no farther

ther than to the first Regions of the Air; therefore Angels, who are the Blessed Ministers and Inhabitants of that holy Place, have fully attested the same. *Behold two* A^{cts} 1. ^{ver.} 10, 11. *Men stood by them in white Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven; which destroys the Error and Heresy of the Apellites, Marcionites, Seleucians, Herminians, Manicheans, and others, who fancied this Body to be phantastical, figurative, aerial; or if real, that it vanished in the Air, or was lodged in the Sun; which being sufficiently confuted by Tertullian, St. Augustin, and others of the primitive Fathers, besides many Councils, and this Passage of Scripture before recited, which is beyond all, I shall not farther insist upon it.*

Tertul. de Carn Chr. lib. de Resur. Carn. & lib. 4. & 5. ad ver. Mort. St. Aug. de Fid. ad Pet. cap. 2. & lib. de Her. caps. 21, 46.

Q. I cannot doubt of our Saviour's ascending into Heaven, when I consider that he rose from the Dead, and that he is God as well as Man, and that the divine Nature cannot be separated from the Human: But I would know into which of the Heavens he ascended, since in Scripture I read of St. Paul's being caught into the Third Heavens?

A. Our Blessed Master ascended for certain into the highest Heavens, or, as it is phrased by the Apostle, far above all Heavens; that is, into the more immediate Presence of God, or into the very Place Eph. 4. 10.

of his Residence : So that where God appeared in the greatest Majesty and Splendor, where his Retinue and Attendants were most glorious and numerous ; or where the Place was most high and eminent ; whether it were the Holy of Holies, the inmost Sanctuary of the Temple, or that Throne which is erected above Angels, Arch-Angels, and all Principalities and Powers ; into that Place, or into those Mansions, which in Dignity, Honour, Situation, or any other Qualities, does surmount all other Courts above, did our Saviour ascend, and now (*sits at the Right Hand of God the Father Almighty.*) Hence the Apostle to the Philippians tells us, That God hath highly exalted him, and given him a Name, which is above every Name ; that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth : And in his Epistle to the Ephesians ; When he raised him from the Dead, he set him at his own Right Hand in heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come : And hath put all Things under his Feet, and gave him to be the Head over all Things unto the Churches.

Eph. 1. ver.
21, 22.

Philip. 2. 9.

Eph. 1. ver.
20, 21, 22.

Q. What do you understand by (*sitting at the right Hand of God?*) Or, How come you to assign Hands to God who is a Spirit, and cannot

cannot have Hands, Eyes, or Parts, which are only applicable to Bodies?

A. 'Tis true, God who is a Spirit, the Chief and Father of Spirits, cannot have Eyes, Hands, or Feet, or any bodily Members, or Parts, as we or any Creatures of a material Composition have; but this in Scripture, and in our Creed, is adapted to our Capacities, and in Compassion to our Weakness and Ignorance, is thus often express'd and worded: By which we are to understand, That as (*the right Hand*) is a Place in the Courts, or Palaces of Kings and Princes, that is given to Persons of the highest Rank, and greatest Merit; or to Relations, Favourites, and the greatest Ministers of State; or given to those who are entirely belov'd, and familiarly acquainted, for the Conveniency of Conversation, or Freedom of Address, as we read of *Bathsheba*, who had a Seat set for her to sit on 1 Kings 2. 19. King *Solomon's* right Hand. In Likeness to this, or by way of Metaphor, and in a figurative Sense, *Christ* is said to sit at the right Hand of God, as in the Place of the greatest Authority, Dignity, Worth and Eminence, next to himself. Hence the Apostle to the Hebrews, *Thou hast made* Heb. 1. v. 2. *him* — 2. 8. 9. *Heir of all Things, crowned him with* 1 Pet. 3. 22. *Glory and Honour, and made all Things subject unto him.* Or as *St. Peter* words it, *Who is gone into Heaven, and is on the*
X 2 right

right Hand of God, Angels and Authorities, and Powers, being made subject unto him.

As for the Word (*sitting*) we cannot suppose it to be any bodily Posture, to be a Bending or Incurvation of the Knees, or Legs; but by Similitude it denotes, That as we (after being weary'd and fatigu'd with our Labours, or manual Employes) are wore out and wasted with our Troubles and Afflictions, do sit, and enjoy our Rest, and our Ease; so our blessed Master, after his being buffeted and scourg'd, enduring the Spite, Malice and Contradiction of Sinners, and at last suffering the painful and shameful Death of the Cross, did take his Repose, rest quietly, without any Noise and Disturbance, and enjoy eternal Bliss and Felicity: Which St. John in his Revelations thus phrases and expresses, *I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders; and the Number of them was ten thousand Times ten thousand, and thousands of thousands, saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And this Honour and Glory, and Power, and Blessing, I heard every Creature in Heaven, in Earth, under the Earth, and upon the Sea, ascribe unto him that sat upon the Throne, and unto the Lamb for ever and ever.*

Heb. 12. ver.
2. 3.

Rev. 5. ver.
11. 12. 13.

Thus

Thus Christ's (*sitting*) does import his possessing and enjoying of an undisturbed Rest and Tranquillity, and of those inexpressible Favours which are in Heaven continued for ever: For *in God's Presence is the Fulness of Joy, and at his Right-Hand are Pleasures for evermore*: Or it may farther signify Christ's sovereign Power, Dominion, or Authority, and that absolute Commission given him, to be Judge both of Quick and Dead, which no doubt are all included in the Words [*sitting at the Right-Hand of God*] So St. Paul to the Corinthians, *He must reign till he hath put all Enemies under his Feet*, and St. John, *The Father judgeth no Man, but hath committed all Judgment unto the Son*. Psal. 16. 11.
1 Cor. 15.
John 5. 22.

Q. For what End is our Saviour gone into Heaven, or what Advantages accrue to us by his being there, and [*sitting at the Right-Hand of God*]? John 14. 16.

A. Many indeed and inestimable are the Benefits which we reap by our Saviour's going and continuing there; for if he had not ascended, and gone up thither, *the Holy Ghost the Comforter*, who instructs, advises, and refreshes us, who helps us in our Streights and Difficulties, and who administers true Consolation and Relief in the midst of all our Fears, Doubts, and Despondencies, had not come down amongst us; and then most wretched and miserable must our State and Condition have been: Rom. 8. 26.

Jahn 16. 7. *For if I do not go away [saith our Saviour] the Comforter will not come unto you.*

Besides, our Saviour went thither, and continues there to plead our Cause, and intercede for us, to present our Prayers and Requests to his Father, and to make them and our Persons acceptable to him: For if
 1 Epist. John 2. 1. *any Man sin, we have an Advocate with the Father Jesus Christ, the Righteous;* and there
 Heb. 9. 24. *is but this only Mediator between God and*
 1 Tim. 2. 5. *Man, the Man Christ Jesus Christ: Who*
 Heb. 7. 24. *ever liveth to make Intercession for us, our*
 25.

— 8. 1, 6. *High-Priest sitting at the Right-Hand of the Majesty of Heaven.* And a farther End of his going there was to govern, protect, and direct us, and to defeat and vanquish both his and our Enemies. Hence we become victorious, and triumph over the Temptations of the Devil, the Vanities of the World, and the Lusts of the Flesh, over Sin, Death, and Hell, and whatever may obstruct his Service, and hinder or retard our Salvation: And this the Royal Psalm
 Psal. 110. 1. *must prophesied, Sit thou at my Right-Hand*
 Heb. 10. 12, *until I make thine Enemies thy Footstool.*
 13.

He likewise ascended thither, to shew, that Heaven was the Reward of Virtue and Innocency of Life and Conversation; and that there he had for such prepared Places of everlasting Abode, and Things so great and good, and so far transcending
 1 Tim. 4. 8. *all Capacities, that neither Eye hath seen,*
 Phil. 2. 9. *nor Ear heard, nor can it enter into the*
 1 Cor. 2. 9. *Heart*

Heart of Man to conceive; which our blessed Master calls by the Name of *Mansions*, John 14. 2, and the Apostle to *Timothy*, a *Kingdom*, 3. which the Lord the righteous Judge will 2 Tim. 4. 8. give to them that have finished their Course with Joy, and wait for his second Appearance.

Q. But what is the Use and Improvement that I am to make of our Saviour's Ascension? Or, what am I to learn from hence [That he ascended into Heaven, and sitteth at the Right-Hand of God the Father]?

A. From hence we are to learn to place our Trust and Confidence in our Saviour to depend wholly and entirely upon him for Succour and Relief, and to perswade our selves, that he will protect us from all Injuries and Wrongs; and that he is as able as willing to save to the uttermost all that rely upon him: For believing, that he is Heb. 7. 25. ascended into Heaven, and sitteth at the Right-Hand of God in our Natures, and cloathed with our Flesh, is to assure and perswade ourselves, that the Man Christ Jesus our elder Brother, who is Bone of our Bone, and Flesh of our Flesh, and who out of pure Compassion to our Misery and Wretchedness, did abase himself to the lowest Hell, is now Lord of Heaven and Earth, sits at the Right-Hand of God, and that we need not be afraid of being overcome by our Enemies, of sinking under our Troubles, or of wanting

any Thing that may be proper or convenient for us; nay, we may rather, on good Grounds assure ourselves, that we shall not only be supplied with all spiritual and temporal Blessings here, but be made happy beyond all Expression hereafter. And this our blessed Master has engaged himself to do, and given us his Word, who cannot lie, nor falsify the same: *I go to prepare a Place for you; I will come again, and receive you unto myself, that where I am there ye may be also; and I appoint unto you a Kingdom, as my Father hath appointed unto me:* And St. Paul to Timothy, and to the Romans, *If we believe that we be dead with Christ, we shall also live with him; and if we suffer, we shall also reign with him, and be glorified together.*

This will likewise animate and excite us to pray, kindle, and inflame our Devotions, and make us more earnest in our Addresses, and very ardent in those Requests and Petitions, which we put up to the *Throne of Grace*; for there we can make our Approaches with Boldness and Confidence, since there we know that we have a Friend, a Mediator, and Intercessor, who will get all our Prayers to be heard, our Requests granted, and *help us in Time of Need*: And what can be denied us, or how should we be afraid of meeting with any Repulse or Disappointment, when we have Christ our elder Brother and dearest Saviour

our pleading for us? In whose Name, if we believe, God has assur'd us, *That whate-^{Mat. 7. 7.}ver we ask, it shall be given us.* ^{John 16. 23,}

Our farther reflecting on Christ's ascend-²⁴ing into Heaven, and sitting at God's Right-Hand, will wean and disengage us from the World, withdraw our Affections from all inferiour and sublunary Things, and settle them on a more sublime, pure, and permanent Nature: So that if *we be risen* ^{Coloss. 3. 1.} *with Christ, we shall seek those Things which are above, where Christ sits at the Right-Hand of God;* and there settle and center our Thoughts, and not in the Bowels of the Earth, or any Thing that is here below; for as they are all perishing, and corruptible, and can afford us no true or real Satisfaction; we are to look out for those Celestial Pleasures which will fill and ravish the Soul, and for ever bound our Appetites, and terminate every Desire: We are to consider ourselves as Pilgrims and Strangers here, who *have no continu-* ^{Heb. 11. 16.} *ing City, or Place of Abode, but that we* ^{— 13. 14} *are travelling into another Country, where our Kindred, Friends, and Acquaintance are; nay, where our Stock, our Substance, our Inheritance, our Riches, and all that we have in View, or can have any Claim to, are: Therefore, it must concern us, and 'tis what Prudence does require of, and oblige us to; that we should take Care that where our Treasures are, there our* ^{Luks 12. 34} *Hearts*

2 Cor. 5. 1.
Heb. 1. 21.

Rom. 6. 14.
— 8. 2.
Heb. 2. 9, 14.

Hearts should be also. That they should mount aloft, and soar above the Clouds, or so slight, undervalue, and despise these Huts and Tabernacles of Clay, that they may be constantly aspiring and advancing, till they get into those *Houses not made with Hands eternal in the Heavens*; and when we have consider'd who the chief Architect or Framers of them is, that he is *Heir of all Things*, that he *made the Worlds*, that he is now the sole Proprietor of them, and sits at the Right-Hand of the Father: We will likewise think ourselves in Duty and Interest obliged to be obedient and submissive to his Will; for as he is our Sovereign and our King, and we his Subjects and his Vassals, we owe him Duty and Allegiance; as he is our Saviour and Redeemer, by Right of Purchase and Acquisition, he has a Title to our Lives and Liberties, and very justly may challenge our Services, and whatever we are able to do: This, Gratitude, and our own Interest should oblige us to, having with his own Blood ransom'd us from the Slavery of Sin, and Dominion of Satan; when neither we ourselves, nor any other, were capable of rescuing us from this infernal Misery and Ruin. The Thoughts of this, one would think, should engage any generous Soul in the Obedience of our Saviour's Precepts and Commands. But if this will not do, he can crush the Disobedient and Rebellious

ous, beat them with a Rod of Iron, and dash them in Pieces like a Potter's Vessel. Psal. 2. 9, 11.

Who would not then serve the Lord with Fear, and rejoice in him with Trembling? O King of Saints, who would not fear thee, who can not only kill the Body, but after that, the Soul, and throw them both into Hell. Rev. 15. 3, 4.
Mat. 10. 28.
Luke 12. 4, 5.

Q. Now you have explain'd our Blessed Saviour's Ascension, and his Session in Heaven at the Right-Hand of God; it does seem needless again to repeat what you have said on the Words: [God the Father Almighty] having already explain'd them sufficiently in the Beginning of the Creed. I would therefore pray you now to proceed to the next Article: And first of all, to let me know, how long our Saviour is to continue in Heaven?

A. The Scriptures are very plain in that, that it is 'till the Resurrection of all Things, or 'till the End of the World, or 'till the World and all that are therein are burnt up with Fire; and after this Conflagration and Dissolution, all Mens Actions shall be scann'd, and every Man judg'd according to what he has done, whether it be good, or whether it be evil. Acts 3. 20, 21.
2 Pet. 3. 10, 11, 12.
2 Cor. 5. 10.
Rom. 14. 10.

Q. But since what you have now said is so very plain from the Acts of the Apostles, and the Second Epistle of St. Peter, how come the Romanists to believe, that Christ's Body is here on Earth, and that the Wafer is turned into that very Body that hung up on the Cross?

A. Be-

Doct. Christi.
de Sanct. Euch.
Cat. Roman.
Pars 6. Art.
23.
Tho. Part. 3.
Q. 73. Art. 3.
Bellar. lib. 3.
de Euchar.
Cap. 23.
John de
Comb. Theol.
lib. 6. cap. 14.
Concil. Later.
de Fide Cath.
Can. 1, 2, 3, 4.
Concil. Trid.
Can. 1.
Sess. 3. Vide
apud Concil.
Const. Sess. 8.

A. Because it is the Doctrine of the Church, taught, maintain'd, and confirm'd by their Clergy, the Pope, and their Councils, whereby all are excluded from Salvation, or sentenced into the bottomless Pit, by their Curses and Anathema's, that will not receive this Tenet as Orthodox, and as readily believe it as any Article of their Creed: Which may be seen at large, in the first Council of *Lateran*, and that of *Trent*, which maintain, and decree, That Christ is wholly in every, and in the minutest, or smallest Part of the Bread; and in every Place where the Host or Consecrated Wafer is; and that after Consecration, there are no such Substances as Bread and Wine, but they are changed into those of Flesh and Blood, which constitute Christ's Body, that by the Priest is so often miraculously made.

Q. Is this likewise the Doctrine of the Church of England? Or, do ye look upon the Bread and Wine in the Sacrament to be turned into the Body and Blood of Christ? If not so, how come ye to kneel to these Elements when ye receive them at the Altar of the Minister's Hands?

A. No; 'tis no Part of our Belief or Doctrine: We knowing and affirming this Opinion to be inconsistent with Scripture, and the Testimony of the primitive Fathers, and even absurd and contradictory to every Man's Sense and Reason. The Scripture
ture

ture says, *Jesus took Bread, and blessed it,* Mark 14. 22,
and brake it, and gave it to his Disciples; 23, 24, 25.
and said, Take, eat; this is my Body: And Luke 22. 19,
he took the Cup, and gave Thanks, and gave 20.
it to them, saying, Drink ye all of it; for
this is my Blood of the New Testament which
is shed for many for the Remission of Sins:
This is my Body which is given for you, this
do in Remembrance of me. The Cup of Bless- 1 Cor. 10. 16,
ing which we bless, is it not the Communion 17.
of the Blood of Christ? The Bread which 1 Cor. 10. 26,
we break, is it not the Communion of the 27, 28, 29.
Body of Christ; for as often as ye eat this
Bread, and drink this Cup, ye do shew the
Lord's Death 'till he come: Wherefore, who-
soever shall eat this Bread, and drink this
Cup of the Lord unworthily, shall be guilty
of the Body and Blood of our Lord. But let
a Man examine himself, and so let him eat of
that Bread, and drink of that Cup. From
which Texts of Scripture it clearly appears,
that the Bread and Wine in the Holy Sa-
crament are Signs and Symbols, or Seals
and Figures of Christ's Body and Blood, to
be given, and receiv'd, in Remembrance of
his Death and Passion; and as Pledges of
his Love and Mercy to Mankind, in re-
deeming of them from Sin and Sathan,
and giving them Christian Graces, Spiritual
Blessings, and all the Benefits and Advan-
tages of this New Covenant, or Holy In-
stitution: And hence these Elements are
called the Communion of Christ's Body,
the

Mat. 26. 28. the Blood of his New Testament, and shewing forth his Death 'till he come: Which could not be said of them, if converted into the very same Body that suffered on the Cross, and into the same Blood that was there spilt, and shed by the Jews: For the Body and Blood, and the Communion and Testament of them, are two different and distinct Things: and Remembrance; including Absence, the Body cannot be said to be present: Besides, after these Elements are consecrated by the Minister, we find them by their Taste, Colour, Smell, and Touch, to be as much Bread and Wine as before. And the Apostle St. Paul did take them to be such, when he so often after Consecration called them by the former Names of Bread and Wine: We indeed do own and believe, that Christ is in the Holy Sacrament, that true Believers do eat his Flesh, and drink his Blood, but then it is mystically, spiritually, virtually, and sacramentally, there being a true and real Union between Christ the Head and us his Members, who by Faith in our Hearts feed upon him, but this is far from a local, substantial, and bodily Presence, which we can by no Means allow of: His Body, as a Body, being confin'd to one Place at the same Time, and that the Scripture tells us, is the Right-Hand of the Father, or the highest Heavens, whether he ascended after his Resurrection.

Mark 14. 62.

Luke 22. 69.

Acts 7. 59.

56.

Coloss. 3. 1.

And

And though the Romanists tell us, that our Saviour must be supposed to have utter'd Falshoods, or spoke an Untruth, if the Bread be not turned into his Body, when he said [*This is my Body which is given for you.*] Yet by other Texts of Scripture, it will be made very evident, that there is no more meant by that Expression, than that this Bread is the Sign or Representation of my Body and Blood, which being broke, shall resemble my Body tore on the Cross, and so put you in Mind of what I have done and suffer'd for you, and what Benefits you are to enjoy, if by a lively Faith and true Obedience ye continue to receive this Sacrament: And do not those Texts, or Passages of Scripture, concerning the Circumcision, and the Paschal Lamb, in the Old Testament, and the Rock, and the Vine, in the New, exactly agree with those Words, *This is my Body*, Gen. 17. 10, *this Circumcision is the Covenant*, 11. *this is the Sign of the Covenant*, Ezek. 12. 27. *this Paschal Lamb is the Passover*, 1 Cor. 10. 4. *this is the Sign of the Angels passing over the Houses of the Israelites?* John 15. 1, 5. And 1 Cor. 12. 27. if these figurative Expressions were not to be made Use of, then calling Christ a Rock, or a Vine, must immediately transubstantiate him into both, which must be absurd: Besides, St. Paul calls the Corinthians Christ's Body; *Now ye are the Body of Christ, and Members in particular*; but who from hence would conclude, that the Church

Church of *Corinth* was turn'd into Christ's numerical, individual, or substantial Body: Therefore, in Words, or Phrases of this Nature, Tropes and Figures, Metaphors and Allusions, must be sometimes us'd and allow'd, that Truth may be discover'd, and the real Meaning of Things may be made plain and evident; for as God would not have us deceiv'd, and gave us Faculties and Organs for that End, that we should not, so we are to take Care that we do not cozen or deceive ourselves.

Farther, this Doctrine of Transubstantiation is not only inconsistent with Scripture, which is our main Objection, but it is full of Contradictions and Absurdities, for it gives Christ two distinct Bodies, or makes two Christs, one in Heaven, and one in Earth, one born of the Virgin Mary, and another made by the Priest: It makes our Saviour's Body to be visible and invisible, to be in twenty, a hundred, or a thousand Places at the same Time, to be in Heaven and upon the Earth, to be above and below, to be present and absent, at Hand and at a Distance, by Sea and by Land, every where, and yet nowhere: Nay, this Opinion will make the Part as great as the Whole, a little Stone as big as a Mountain, or a Mole-Hill as extensive as the Universe: This Doctrine in short, would confound the Difference between Spirits and Bodies, Substances,
and

and Accidents, Matter and Form, and make them all one and the same Thing; it would make Accidents subsist of themselves, and make Bodies that consist of Substance, Quantity and Extension, or that is, broad, long and thick, to be and exist, and yet be no-where: For Bread and Wine we see, and the Taste is as obvious to our Senses as any other Thing can be; and we are positive, that it has, after Consecration, the very same Taste that it had before: And all our Senses as well as Reason inform and assure us, that the Signs are Bread and Wine, and no Flesh nor Blood; and yet, if the *Romish* Opinion were true, these Elements would be present in the Sacrament, and yet be annihilated and no-where, because they are chang'd and transubstantiated into the Flesh and Blood of our Saviour, than which there can be nothing more absurd.

But in one Word, this Opinion of the *Papists* would destroy the End of the Sacrament, make no Difference between the Sign and the Thing signified, between Christ and the Bread representing him, between his Blood shed on the Cross and the Wine pour'd into the Chalice, nor between seeing him suffer when he was alive and on the Earth, and between now remembering his Death and Passion when he is absent and in the Heavens. Nay, this Doctrine would make our Saviour eat himself,

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and be his own Executioner, make us Murderers who receive the Sacrament, and make the Priest who is but a Creature, the Creator and Maker of his God. The least of which Absurdities and Contradictions that accompany or follow this Doctrine, is enough to make any rational or sensible Man to loath and abhor it.

And it was never known to be a Doctrine held or establish'd by the Church for twelve Hundred and odd Years after our Saviour's Time. It crept indeed into the Church of *Rome* about the Beginning of the thirteenth Century; for in the Year

Concil. Later.

Can. 1. de

Sacr. Alt. sub

In. Pap. 3^{tie}.

1215, the Council of *Lateran* establish'd it as a Doctrine; but it was never own'd, nor once consented to by the *Greek Church*, as we may read at large in the Council of

Concil. Flor.

Seff. ult.

Florence, which was in the Year 1439: So that this Opinion was held but by the *Roman Lateran Council*, which was subject to the See of *Rome*, and wholly govern'd by Pope *Innocent* the Third, who then presided in it, and was a Man of so little Probity and Integrity, or of those loose and immoral Principles, as to maintain, "That God made two great Luminaries in Heaven, the Sun and the Moon, that is, two great Powers, the Pope and the King; and that as much brighter as the Sun was than the Moon, so far did the Pope excel an Emperour or a King." Now, according to this Bishop's Morals and Religion

ligion were the Council's Decrees, or at least that Canon that concern'd Transubstantiation : For before that Time the ancient Fathers knew of no other Terms but Change, Conversion, Transmutation, or turning of the Elements figuratively, mystically, virtually and sacramentally, into the Body of Christ : So that though they own'd, that Christ was truly present in the Sacrament, or that they who did receive, did really eat his Flesh, and drink his Blood ; yet they always deny'd a local, substantial, personal and corporal Presence, which in plain and true *English* was no more than owning, that the Elements of Bread and Wine were the Signs and Figures, the Representation, Resemblance and Sacrament of his Body and Blood, which were, or should be, as effectually advantageous in all Respects to every Believer and true Communicant, as if that Minute they were consecrated Christ had died and suffer'd for them : And thus the Holy Fathers express themselves. *Ignatius*, who flourished in the first Century said, " The *Ignat. Epist. 6. ad Phil.*
 " Flesh of our Lord Jesus Christ is one,
 " and his Blood that was shed for us one ;
 " the Cup that is distributed for us all is
 " one, and so is the Bread one that is broke
 " for us all." *Irenaeus*, who lived in the second Century said, " That Bread that is *Iren. lib. 4. cap. 34.*
 " from the Earth, after receiving the Name
 " of Christ, is not to be thought to be

“ common Bread ; ” that is, as this holy Father explains himself : “ The Bread, after Consecration, is an Eucharist consisting of two Things, one earthly, and the other heavenly, to wit, the Bread and Wine, and the Body and Blood of Christ, between whom there is an Union ; and as by Consecration the Bread and Wine is turned or changed into Flesh and Blood, or into that which is Celestial ; so by our receiving of this Heavenly Food, our earthly corruptible Bodies are made spiritual and eternal, having the Hopes of a joyful Resurrection. ” *Clemens of Alexandria, Origen, and St. Cyprian*, who lived in the third Century, were likewise of the same Opinion.

Clem. Alex. lib. 2. Ped. cap. 2.

“ That it was Wine, (said St. Clemens) after the Blessing, our Saviour shews, by telling his Disciples, *I will not drink with you any more of the Fruit of the Vine, till I drink it with you in my Father's Kingdom.* ” And *Origen*,

Origen in caps. 15. Mat.

“ That Meat that is bless'd by the Word of God, and the Consecration has something material in it, which going down to the Belly, is thrown into the Draught ; but it is not that Part of it which consists of Matter that is to be regarded, but those Words which pass upon it, which are likewise profitable to him that does not eat of the Lord unworthily. ” So *St. Cyprian*, “ When the Lord

“ Lord calls the Bread made up of so
 “ many Grains, and compacted together,
 “ his Body ; he declares, that his People
 “ whom he sav’d, or for whom he suf-
 “ fer’d, are united and become one ; and
 “ when he calls the Wine squeez’d out
 “ of many Grapes and made one, his
 “ Blood ; he thereby signifies one Flock
 “ gather’d out of many and different
 “ Multitudes, to be united and coupled to-
 “ gether.

*St. Cyprian.
 Epist. 75. vid.
 in Cæna Dom.*

In the fourth Century, *St. Cyril of Je-
 rusalem, Theodoret* and *St. Chrysostom*, did
 after the same Manner express themselves :
 And so did *St. Augustin*, and even Pope
Geladius himself, who both liv’d in the fifth
 Century, and did agree in this Matter
 with the other Fathers : I shall set it down
 in their own Words. “ *St. Cyril* does not

*St. Cyril. Hi-
 cor. Catech. 4.*

“ only consider the bare Bread and Wine,
 “ but also the Heavenly, which is not
 “ made of Wheat.” Here we see that
 his Opinion was, That in the Sacrament
 there was Bread after the Consecration, as
 well as the Body of Christ, which the Fa-
 thers commonly called the two Things,
 earthly and heavenly, between which there
 is an Union like that between the two
 Natures of Christ, the human and divine.
 But *Theodoret* seems yet a little plainer,
 who was present at those two General
 Councils of *Ephesus* and *Chalcedon*. “ *The*

*Theod.
 Dialog. 1.*

“ Lord (said he) gave the Name of his
 “ Body

" Body to the Bread, that they who alter'd
 " Myſteries ſhould not regard the viſible
 " Signs in the Eucharift, but ſhould be-
 " lieve that Change that is made by Grace:
 " So that we find in this Sacrament two
 " Things, one viſible, and the other invi-
 " ſible." But leſt this Change or Altera-
 " tion ſhould be thought to be a Tranſub-
 " ſtantiation, or making of the Bread to loſe
 " its Nature, and become the very Body of
 " Chriſt, he therefore thus explains himſelf:
 " Chriſt did honour the Signs and Sym-
 " bols with the Name of his Body and
 " Blood, not changing their Nature, but
 " adding Grace to them, that at the ſame
 " Time that they ſhould be Bread and
 " Wine they ſhould likewise be the Body
 " and Blood of Chriſt, ὡς τὴν φύσιν μετα-
 "βολῶν ἀλλὰ τὴν χάριν τῇ φύσει προσεικώς."

And that there might be no Doubt or Diſ-
 pute about theſe Words in the Church, he
 yet farther clears the Matter by ſaying,

Theod.
 Dialog. 2.
 ἀντιπρ.

" That the Elements after their Sanctifica-
 " tion, or the Bleſſing given, are the ſame
 " in Substance, Form and Shape, and
 " may be ſeen and touch'd as before:
 " μένει γὰρ ἐπὶ τῆς προτέρας ἑδίας καὶ τοῦ σώματος
 " κατὰ εἶδος." And St. Chryſoſtom ſays,

Chryſ. ad
 Caſar. Mon.
 αὐτὸν χρὴ.

" Before the Bread is hallowed, we call it
 " Bread, but Divine Grace ſanctifying it by
 " the Mediation or Office of the Prieſt; it
 " ceases to be called Bread, and is worthy
 " of the Name of Chriſt's Body; but then
 " the

“ the Nature of Bread still remains in the
 “ Sacrament : ” And in another Place,
 “ Do you talk of his Coming down from *Idem in Cap.*
 “ Heaven, & giving us his Flesh to eat? *6. Joan. Hom.*
 “ All these carnal Things are to be under- *46.*
 “ stood mystically and spiritually.” *St. Au-*
gustin, “ What you have seen, is Bread and *August. in*
 “ a Cup, which your Eyes also declare; but *Serm. ad Ne-*
 “ what your Faith does require to be in- *oph.*
 “ structed in, is, that the Bread is the Body,
 “ and the Cup the Blood of Christ : ” And
 in his Comment on the *Psalms*, “ Not that *Idem in Psal.*
 “ Body which you see that you shall eat, *98.*
 “ nor that Blood which shall be spilt on the
 “ Cross shall you drink, but it is a Sacra-
 “ ment that I recommend unto you, which
 “ if you spiritually eat of, or take it in a
 “ spiritual Sense for Faith and Grace, it shall
 “ quicken and revive you.” And *Gelasius*
 who was made Pope in the Year 494, or
 thereabouts, confuting the Heresies of *Ne-*
storius and *Eutychus*, has these Words: “ The *Gelasius Pa-*
 “ Sacrament which we receive of the Body *pa de duabus*
 “ and Blood of Christ, is a Divine Thing, *Christi Nat.*
 “ and by it we are made Partakers of the
 “ Divine Nature : ” Yet notwithstanding
 the Substances of Bread and Wine still re-
 main, or do not desist to be so, even after
 Consecration : Which Testimonies being
 produc'd by *Protestants* in that Congress at
Ratisbone in the Year 1541, did so dash and
 stupify *Cardinal Contarinius*, and the other
 Sticklers for Transubstantiation, that they

had not one Word to say in Defence of this Error. We might easily have produc'd the Authority of *St. Hieron* and *St. Ambrose*, and several other Fathers 'till the thirteenth Century; but having shewn the establish'd Doctrine of the *Greek* and *Latin* Church, and so great a Cloud of Witnesses for five hundred Years immediately after Christ's own Time, we cannot possibly receive this Doctrine of Transubstantiation, but rather reject it as new, false and erroneous.

And this shews, that none of our Church do own Adoration to be due to the Elements of Bread and Wine; nor do we kneel to the Bread and Wine as transubstantiated into Christ's Body; nor do we believe that they are personally, but mystically and sacramentally united: Therefore we are very much calumniated and aspersed by the *Presbyterians* and other Sectaries, who say, that we worship these Signs, because we kneel at the receiving of them: No, this Practice we loath and detest, being as much Idolatry as falling down to Stocks and Stones, or praying to the Sun, Moon and Stars: And hence it is that we so severely reprehend the *Roman Catholics* about it. We indeed own, that Christ is really present in the Sacrament, that Believers, by Faith, and the Grace of God joyn'd to these Signs, do truly feed on this Body and Blood: And as these Benefits are great and inestimable, so we in a most humble and thankful Posture, or in a Way that we

we take to be most religious and devout, do worship and adore God made Man, and to him we elevate our Souls and Minds, placing our Affections, our Hope, Trust and Confidence in him; nay, offering up all the Faculties of our Souls and Bodies to him who gave himself a Sacrifice for our Sins, and *now sits at the Right-Hand of the Father to make continual Intercession for us.* To him, and not to the Elements we lift up our Hearts and Souls, and pray that this Oblation of Praises and Thanksgivings, and even all that we have, may be accepted of by him; and this Gratitude we think ourselves bound to express in the most decent and reverent Manner that we can; and in Imitation of the Holy Patriarchs, the Prophets, and the Apostles, think it our Duty every where to worship and adore our Maker: And if at the Time of receiving the Sacrament, we should be thought and did worship these Elements, and pray to the Bread and Wine which we eat and drink, we should be Idolaters as great as any of the Heathens were; but to tax us with it when we do it not, is as much as to call the *Israelites* Idolaters, or that they worshipp'd the Gold, Wood, or Cherubims that were in, or on the Ark and Mercy-Seat, or the Pillars of Cloud and Fire, because they directed their Prayers to him who desir'd to be there invoc'd; and gave these as Signs of his Assistance and peculiar Presence with them:

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them: Nay, we may as well say, that the *Shepherds who worshipped our Saviour in the Manger*, and the *Magicians who ador'd him in the Blessed Virgin's Bosom*, did worship the Manger and the Bosom of the Virgin, and not Christ who was their God and Saviour: Therefore the decent Receiving of this Holy Eucharist, or Kneeling at the Altar, and before the Rails, cannot be thought to be worshipping of the Bread and Wine, but a paying of all due Respect to this Holy Sacrament, and a devout and humble Acknowledgment of our Thanks, and an entire and sincere Resignation of our Wills and Affections to him who had invited and entertain'd us as his Guests at this most Divine and Heavenly Feast. And excellently to this Purpose does our Church, in the Eucharistical Office, or *Communion Service*,

Com. Service. explain this Point, "Lift up your Hearts.
 " We lift them up unto the Lord. Let
 " us give Thanks unto our Lord God. It
 " is meet and right so to do. It is very
 " meet, right, and our bounden Duty that
 " we should at all Times and in all Places
 " give Thanks unto thee, O Lord, Holy
 " Father Almighty and Everlasting God."

And in this Noble Piece of Devotion our Church exactly follows the Pattern of the Holy Fathers and best of Liturgies, as we read at large in St. Cyprian's Epistles, in his Treatise on the Lord's Prayer, and St. Chrysostom's Homilies.

Tertull. Orat.
cap. 9. St. Aug.
Ep. 121.
cap. 12. Ho-
rolog. Græc.
St. Cypr. in
Orat. Dem.

As we then do not allow Christ to be locally and substantially present in the Holy Sacrament, it must be unreasonable in any to think, and very unfair and uncharitable, to report, or aver it for Truth, that we kneel to the Bread and Wine, and worship these Elements at the Rails, as being the Body and Blood of Christ. No, this we always oppose, and upbraid the Papists in all our Writings with it: For we look upon their material, or formal, or whatever Sort of Worship they call it, whether *λατρεία* or *δουλα* to be rank Idolatry, and as great a Sin as falling down to a Stock, a Stone, or Stump of a Tree, or to any Creature, tho' never so mean among the Insects or Vegetables; for we are assured, that the Action is contrary to our Saviour's Institution, the Apostles Administration, and the Practice of the primitive Church, and that it was not known, nor heard of, till Pope Urban's *Corpus Christi* Feast, in the Year 1200, or Pope Clement the Vth's Time, which was in the Year 1311; then there was a Council at *Vienne* in *France*, where all were condemned as Hereticks, who did disown the worshipping or falling down to the Host; which Decree is not worth regarding, but rather to be slighted; the Pope's Chair being then confin'd to *Avignon* in *France*, and not to *St. Peter's* in *Rome*, to which the Papists themselves us'd to fasten their Authority and Infallibility, tho' there

St. Chrysost.
Hom. 26. in
Matth. Hom.
18. in Sec.
ad Cor.

Juelli. Ep.
Sarish. Apol.
Bp. Hall's
Old Relig.
Bp. Stilling.
Idolatry.

Matth. 26.
ver. 26, 27.
1 Cor. 11. v.
13, 24, 25, 26.

Council. Vien-
nen. sub
Clem. 5.

*Vide Concil.**Trid. Sessio**13. cap. 5.**Cap. 6, 7.*

there is as little every whit there, as in the other, neither agreeing with Scripture: But these Doctrines of adoring the Host, of laying it up for some Months in Chests and Cabinets finely deck'd and adorn'd, and of carrying of it through the Streets in State and Procession with the greatest Pomp and Splendor, and being covered with Gold, Silver, and the finest Silks and Embroideries, and at the Beat of Drum, and Sound of Trumpet; all being commanded under the highest Penalties, to bend, bow and kneel to it, uncover their Heads, beat their Breasts, and throw and prostrate themselves on the Ground: I say, this being unwarrantable, and contrary to our Saviour's Institution, and all foolish and ridiculous that belongs to that Procession, we abominate and reject, as superstitious and idolatrous, and not fit to be used by Christians.

Q. Now you have sufficiently proved that our Saviour is not locally in the Sacrament, but in Heaven, I would next know of you, when he shall come from thence; or, when he does, what Office he is to take upon him?

A. The Holy Scripture, and the Creed, do tell us, which I have likewise before given you a Hint of, that he is to stay in Heaven till the End and Consummation of all Things; and then (judge both the Quick and the Dead?)

Q. But

Q. But how can you prove, that we are all to be judged; or, what solid Reason, or Argument can you bring me for the Proof of the Last Judgment, or of an Account to be given to one who is to arraign and summons us, impartially scan our Actions, and after that absolve or condemn us?

A. The Light of Nature seems indeed to convince us, that there will be a future State, and that we are to answer for whatever we have done in this; and to one that will neither clear the Guilty, nor condemn the Innocent. This our own Consciences, St. Aug. in Enarr. Psal. 22. in Epist. 42. or that Judge and Monitor that is within us, does clearly demonstrate to us; for Cicero in Orat. pro Milon. In Orat. pro Roscio & Pison. Tertullian in Apol. adversus Gent. cap. 16. if when we do well there is that within that does cheer, solace, and refresh us, or when we do ill, that which gives Uneasiness and Disturbance, and breeds many Terrors and Horrors, always accusing and condemning us, and even for that which no Body knows but our selves, and which no finite Judicature can punish: It is an undeniable Evidence, that we believe that there is an infinite and more terrible Judge, who by that Testimony which is from within, will hereafter acquit or condemn us; and this may be properly called that Deputy, or Vicegerent, who sits as a Witness, or Remembrancer, and will at the last Judgment give in Evidence, what he now records and sets down in our Breasts; For Rom. 2. ver. 14, 15, 16. all Men, saith St. Paul to the Romans, are

a Law

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a Law unto themselves, which shew the Work of the Law written in their Hearts, their Consciences also bearing Witness, and their Thoughts the mean while accusing or excusing one another in the Day when God shall judge the Secrets of Men by Jesus Christ, according to the Gospel.

And as our Consciences convince us, that there is a Being infinitely superior to them, who can be no other than Just and Holy, as well as Omniscient and Omnipotent; so they must necessarily conclude, that he must distribute Justice impartially, and render to every one according to his Deserts; for the Judge of all the Earth must do
 Gen. 18. 25. Right. And since in this World, Things seem to be so unequally divided and proportioned, that one would think, that the Righteous were punished for their Virtue, and the Wicked rewarded for their Vice and Impiety; therefore the Justice of God requires, that there should be another Time, or a Judgment to come, wherein all Things should be narrowly and impartially scann'd, and Rewards and Punishments exactly and
 Matth. 16. justly distributed: *For the Son of Man shall*
 ver. 27. *come in the Glory of his Father, with the Ho-*
 2 Cor. 5. 10. *ly Angels, and reward every Man according*
 Rom. 2. 6. *to his Work; for we must all appear before the*
 Psal. 61. 12. *Judgment Seat of Christ, that we may all re-*
 Eccl. 12. 14. *ceive according to what we have done, whe-*
 Justin. in *ther it be good or bad.*
 Paranes. ad
 Gent. pag. 1.
 in lib. de Mo-
 narch,

The

The general Consent of all People, the universal Consent of Nations, and the constant Fictions of the Heathen Poets, without *Pluto*, an *Ætna*, a *Sisyphus*, and Vulture of *Prometheus's* Liver, are no considerable Arguments, nor slender Demonstrations of a future State, or of a Judge to call us to an Account in it; and no doubt the Thoughts and Belief of this was that which struck the Heathen Governor, with Fears and Terrors; for when *St. Paul* reasoned of *Temperance and a Judgment to come*, then *Felix* trembled.

Orig. in Levit. Hom. 7. Euseb. lib. 11. de Prepar. Evang. cap. 20.

Acts 24. 25.

But should none of these Arguments prevail with us (which without offering Violence to our own Reason, and stifling the clearest Dictates of our Consciences, cannot be made mute, or rendered ineffectual) yet still we have the Testimony of Scripture, and his Revelation, who cannot lie nor falsify his Word. Thus *Enoch* the seventh from *Adam*, said, *Behold, the Lord cometh with ten thousand of his Saints, to execute Judgment upon all*. This the Prophet *Daniel* did foretel; *I saw one like the Son of Man come in the Clouds of Heaven*. This the Holy Angels did also tell the Apostles; *The same Jesus which is taken up from you into Heaven, shall come unto you in like Manner as you have seen him taken up into Heaven*. And *St. Peter* tells us, *That every Man's Work shall be judged*; and *St. Paul*, *That after Death, there shall be a Judgment*:

1 Sam. 15. 29. Ep. Jude 14. Dan. 7. ver. 13, 14. Acts 1. 11. 1 Pet. 1. 27. Heb. 9. 27. John 14. ver. 3, 28.

But

But which is beyond all this, our Blessed Master assures us, That as he is gone away, so he *will come again*, and that must be to judge the World: For tho' the Father be the Original and Essential Judge, who primarily determines, all Things, yet he judgeth *no Man, but hath committed all Judgment to the Son*; he being by Deputation or Delegation, appointed that Judge, before whom all the Quick and Dead must appear, and all receive their Doom and Sentence, according to what they have done here, whether it be Good or Evil.

John 5. 22.

Acts 10. 42.

2 Cor. 5. 10.

Q. What do you understand by (the Quick and Dead) that are to be judged?

A. I understand by the (*Quick*) all those that shall be found alive upon the Earth, when that righteous Judge, our Blessed Saviour and Redeemer, shall come. And by the (*Dead*) I understand, all those that with, and since *Adam*, have died any natural or violent Death by Sea or by Land; or shall in all future successive Ages, till the second Coming of this Judge; all these, I say, are to be judged by him, who is to come in the greatest Majesty and Splendor, with a vast and innumerable Retinue of Saints and Angels; and being seated on his Throne, is to try and make strict Enquiry into the Thoughts, Words and Actions of Men; and knowing all Things before-hand, and it being impossible that he should be deceived, corrupted, or any Way misled or byassed

1 Cor. 15. v.

51. 52.

1 Thess. 4. 15.

Acts 10. 42.

Ch. 17. v. 31.

2 Cor. 5. 16.

Dan. 12. 2.

Matth. 12.

v. 76. 37.

Heb. 4. ver.

12, 13.

byassed; he will in open Court, in the Pre-^{Marth 25.}
 sence of Men and Angels, and before all the ^{v. 31, 32.}
 World, and to the Conviction of every one ^{Luke 7. 26.}
 that stands at this Bar, pronounce that just,
 final and definitive Sentence, from which
 there can be no Appeal, no Possibility of
 reversing, nor any able to stay or stop the
 Execution of it; for as soon as the Sheep
 are separated from the Goats, or they on
 the right Hand from the left, this joyful
 Sentence shall be pronounced on the one,
Come ye Blessed of my Father, receive the ^{Matt. 25. 34.}
Kingdom prepared for you from the Beginning ^{cap. cod. 41.}
of the World. And that most dismal and
 terrible shall be the Doom of the other,
Depart from me ye cursed into everlasting
Fire, to be tormented by the Devil and his
Angels; which being done, he shall with
 the Holy Angels and Blessed Saints, return
 triumphantly into Heaven again; and after
 resigning of all Authority and Power un-
 to the Father, shall with him reign glo-
 riously for ever and ever. That is, after
 that he ceases to be an Intercessor, and all
 that have deserved well of him, are de-^{1 Cor. 15.}
 livered from all their Enemies, secured from ^{v. 24, 25, 26.}
 all Manner of Danger and Difficulty, and ^{Luke 17. 10.}
 have received that Reward, which is on-^{Dan. 7. 14.}
 ly due by Promise and not by Merit; ^{Luke 1. 33.}
 then Christ shall resign and deliver up his
 Kingdom; tho' with the Father and the
 Holy Ghost, he shall continue in Glory,
 Honour and Praise for ever. For he shall

reign over the House of Jacob for ever, and of his Kingdom there shall be no End.

Q. What am I to learn from a Judgment to come; or, what Influence should this have on me, that there is a future State after this, wherein I am to be accountable for every Thing that I have thought, spoke, or done in this World?

A. We may from this learn a great deal, as That we ought to beware of judging rashly, or censuring wrongfully, or misconstruing the Words, Actions and Gestures of Men, since they are best known to him who knows the Sincerity and Integrity of their Hearts. Who art thou that judgest another Man's Servant? to his own Master he stands or falls. Judge therefore nothing before the Time, until the Lord come, who shall enlighten the hidden Things of Darkness, and make manifest the Counsels of the Heart: And then shall every one have Praise of God.

Rom. 14. 4.
James 4. 12.
1 Cor. 4. 5.

This will likewise cheer and support those who suffer in their Reputation, or good Name; for to consider, and often think with our selves, that notwithstanding the Wicked's Detraction and Defamation, or their slandering and calumniating of us, or raising of false Rumors and Reports, or casting the foulest Aspersions upon us, that yet there will be a Day when we shall be cleared and vindicated from this Guilt, and our Innocency published and declared.

Psal. 37. 6.
Rev. 21. v.
6, 8, 27.

declared before all, while in the mean John 8. 44.
 Time our Accusers, or Broachers of Fal- John 3. 8.
 shoods, shall have their Doom and Por-
 tion with the Father of Lies.

Seriously weighing and reflecting, that there will be a future Judgment, will keep us from Discontent and Despair, and from impeaching of the Providence and Dispensations of God in all finite and temporal Things; for tho' the present seeming unequal Distributions of his Favours, may Psal. 73. from the third to the 23d Verse. make the Unthinking and Unwary stagger, yet the Considerate and Faithful, who know and believe, that all Things are for their Good, who love God, and that hereafter, and in a very little Time, all Things shall be set to Rights, and made known, and God's Honour vindicated and asserted, and that they shall with Joy, reap the Benefits of their Patience and Hope, will extremely cheer and support them.

In short, our owning and believing, or frequently possessing of our Thoughts with this Truth, that we shall every one of us be judged hereafter, and not any Thing escape the Eye of that impartial Judge, who is to try every Cause, weigh every Plea, and pass Sentence on us: This no doubt, I Eph. 5. ver. 15, 16. say, will oblige us to be very sincere and up- Coloss. 4. 5. right, and be wary, accurate and circum- 2 Pet. 3. spect in our Lives and Conversations: For v. 11, 12. of what Use will our Guile, Hypocrisy or Rom. 2. 3. Dissimulation be to us in this World, when 1 Cor. 4. 5. we consider, that at the last Day, and it

may be in a little Time, the Mask shall be pull'd off, the Disguise appear, and the most secret Thoughts and innermost Recesses of our Hearts be made known before Men and Angels, they will serve but to aggravate our Guilt, and add to our Condemnation; for our Blessed Master assures us, That if there be a Degree of Punishment greater than another, (as without all Doubt there is) it shall fall to the Lot of the Hypocrite; for where the Punishment is describ'd in the Gospel, that the greatest of Sinners shall endure, it is in these Words, *He shall have his Portion with Hypocrites.*

Job. 8. 13.

Matt. 24. 51.

Ezek. 18. v.

30, 31, 32.

Prov. 24. 16.

James 3. 1.

Joel 2. ver.

12, 13, 14.

Jona 3. ver.

8, 9, 10.

In a Word, the Thoughts of a Judgment to come, should make us very careful how we offend, and always intent on our Repentance, that as often as we transgress, we may as often atone for our Sins, and make our Peace with God. And since the best of us do but too frequently in a Day, commit Sin, and provoke and incense the best of Beings against us, our Penance, Sorrow and Remorse, cannot be too often repeated, to move and incline this our most indulgent Father to be propitious and merciful to us: And this Repentance will put us upon our Guard, make us watchful and attentive, and take all the Care that possibly we can, that we offend not for the future, and commit not those Sins that cost us so dear, and made Heaven angry with us.

us. And it will so employ us in Virtue and Holiness, in Charity and good Works, in Acts of Kindness and Beneficence, and doing all the Good that we can to the Souls and Bodies of Men; that we shall find very little other Time, than what is spent and employed about our Master's Work. And since our Blessed Saviour is to come as a Thief in the Night, by Surprize or Unawares, or in a Time unexpected, and that we do not look for him; Happy, yea, thrice happy, is that Servant, who when his Lord comes shall find so doing.

Matth. 24.
ver. 42, 43,
44, 45, 46.

Luke 12,
v. 42, 43.

Q. Is it not great Satisfaction, and Matter of true Rejoycing, That our Blessed Saviour is to be the Judge who is to pass Sentence on us?

A. It is certainly; for were we to make choice for our selves, and to name the Judge, we could desire no other; for who can be so proper, or more for doing us Justice, and extending his Clemency and Favour, than he who is our Brother, our Redeemer, our Saviour, our High-Priest, our Advocate and Intercessor? Can we think, that he who came to the World in the lowest Condition, who suffered many Indignities and Affronts on our Account, who was buffeted and scourged, and shed his Blood for us, was forsaken of God, and rejected of Men, and endured the most painful and ignominious Death of the Cross, and all for our Sakes: Who can, I say,

Heb. 2. v.
11, 16, 17.
Gal. 3. 13.
1 Tim. 4. 10.
1 John 2. 1.
Isaiah 53. v.
3, 4, 5.

Mar. 15, 25.

Rom. 6. 23. think that he will not (where in Justice
 Luke 17. 10. and Honour he can do it) be favourable
 and merciful to us ? Tis true we all deserve
 Damnation for the smallest Sin and Enor-
 mity, and there can be but very little Pro-
 portion between our best Actions and in-
 finite Happinels; yet since he has been plea-
 sed to promise and assure us, that our Sins
 of Weakness and Infirmary, and those at-
 tended with great Temptations, and but
 small Strength and Capacity to resist them,
 should be easily pardoned ; and the greatest,
 and even all our Transgressions, upon our
 sincere Repentance and Amendment of Life,
 we can have no Reason to be afraid of the
 Judge, or suspect his Sentence ; and this
 John 5. 25. he himself in his Gospel tells us, *He that
 heareth my Word, and believeth on him that
 sent me, hath everlasting Life, and shall not
 come into Condemnation, but is passed from
 Death into Life.*

But then we are to take Care that we
 provoke not this Lover of Souls, our great
 Benefactor, our Lord and Master, our Re-
 deemer and Saviour, to Wrath and Indig-
 nation, that he turn not his Love into Ha-
 tred, or his Mercy into Fury, and an Ab-
 horrence of us : For if this we do by our
 Matt. 25. v. Obstinacy and Rebellion, and in Spight of
 41, 42, 43, all his Invitations and Intreaties, his con-
 56, stant Favours and Obligations heaped upon
 us, shall persist in our Contempt and Diso-
 bedience, we can expect no less than the
 most

most severe and dismal Sentence that he can pass upon us; Because I have called, and ye refused, I have stretched out my Hand, and no Man regarded; but ye have set at nought all my Counsels, and would none of my Reproofs: I also will laugh at your Calamity, I will mock when your Fear cometh, when your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind, and Distress and Anguish cometh upon you.

Prov. 1. v.
24, 25, 26, 27.
Isaiah 65. 12.
Cap. 66. v. 4.
Luke 12. v.
45, 46, 47.

Q. Is there no other Object of our Faith, but the Two you have explained, the Father and the Son?

A. Yes, there is (The Holy Ghost) the third Person of the ever Blessed Trinity.

Q. Pray, what do you understand by (the Holy Ghost;) or why is the third Person called (Ghost,) and why (Holy?)

A. He is called Ghost, being the same in the old British Language as (Spirit.)

Q. Pray let me know what you mean by a Spirit; or, what Definition can you give me of it?

A. A Spirit is a Being of it self subsisting, and not depending on another, Incorporeal, Invisible, Immortal and Eternal; all which Characters and Properties, and many more, as All-wise, Almighty, Omnipotent, and Every-where-present, are applicable to this Blessed Spirit, being the same in Substance, Power, Honour and Glory, with the Father and the Son.

Of the CHURCH

Q. But why do you call him Holy, since the Father and the Son are Spirits, and equally Holy with him?

A. We call him not only Holy, because of the Purity of his Nature, by which he is highly exalted, and far removed from all created Beings, Holiness being naturally inherent and essential to him, as it is likewise to the other two Persons of the blessed and undivided Trinity; but we also call him (Holy) because of his particular Influence and Operations, properly attributed to him, in sanctifying of our Lives and Conversations, being his particular Office to make us Holy, as he who hath called us, is Holy; or as St. Paul expresses it
Rom. 15. 6. to the Corinthians, and to Titus; But we
1 Cor. 6. 11. are sanctified by the Spirit of our God, saved
Tit. 3. 5. by the washing of Regeneration, and the Re-
2 Tim. 1. 9. newing of the Holy Ghost.

Q. Are there no other Beings besides the Holy Ghost, or this ever Blessed God, that have the Title of Spirit given them in Sacred Scripture?

*A. Yes, there are several others; as Angels, and the Souls of Men, who are only infinite, had a Beginning, but shall have no End; so that their eternal Duration, is not natural or essential to them, as it is to the most Holy and Sacred Trinity, but it is only a Favour granted them by the Designation and Appointment of God, which the Schoolmen call (*Æternitatem a parte post*)*
 or

or an After-Eternity, which tho' after the Beginning of Time, shall yet have no End; for Angels being made the first, and Man the sixth Day of the Creation, and consequently, since the Commencement of Time, they cannot properly be said to be eternal, because they had a Beginning; but yet may be called (Infinite) because they shall have no End.

The Word *Spirit*, in Scripture Phrase, is likewise given to irrational and sensitive Creatures, and sometimes used for the Wind, or any Thing driving by a violent and impetuous Force. *I even I* (said God) *will bring a Flood of Waters upon the Earth, to destroy all Flesh wherein is the Breath of Life.* And thus Moses and Aaron did express themselves, *O God, the God of the Spirits of all Flesh.* And so did Holy Job and the Royal Psalmist; and in Exodus xv. 10. the Wind has the Name of *Spirit* given it. And in Ezek. i. 20, 21. a swift and violent Motion is called, *The Spirit of the living Creature that was in the Wheel.*

In several other Places of Scripture the Word *Spirit* is used for the Virtue, Efficacy, Operations, Gifts and Graces of the Holy Spirit: Hence we read of the Spirit of Wrath and Judgment, of the Spirit of Fear, Jealousy and Slumber; and of the Spirit of Faith, Love and Meekness; and of Counsel, Knowledge and Understanding, &c.

Gen. 6. 17.
Num. 16. 22.
Job. 12. 10.
Psal. 150. 6.
Gen. 8. 1.

Job. 4. 9.
Isaiah 28. 6.
Cap. 29. 10.
Cap. 11. 2.
Gal. 6. 1.
Eph. 1. 7.
1 Cor. 12.
v. 4, 6, &c.

Q. To

Q. To what Purpose are all these Distinctions of Spirits; or what Benefit am I to reap by this Account that you have given me of these different Sorts of Spirits?

A. They will be of great Use to us when we come to argue with Deists and Socinians; and they will not only enable us to give a true Account of our own Faith, and confirm and establish us in it, but will serve to confute all Hereticks, and every one who oppose the Divinity, Personality and Procession of the Holy Ghost, or his Equality and Consubstantiality with the Father and the Son.

Q. What do you mean by these Words (Divinity, Personality, Procession) and the rest?

A. By them I mean, that the Holy Ghost is God; that he is a real Person, and distinct from the Father and the Son, proceeding from both, and yet of the same individual Essence and Substance with them; and therefore, we say, and believe, that there is but one God, tho' three Persons in the Unity or Godhead.

Q. How do you prove that the Holy Ghost is God; or can you shew me from Scripture, that He that came down upon the Apostles after our Saviour's Ascension was the Holy Ghost, or the third Person of the Sacred Trinity?

A. He that hath the Names, Titles, Attributes and Operations given him, that are only applicable to God, must be God: And all these the Sacred Oracles give unto the

the Holy Ghost; therefore he must be God.

Q. Which are the Names, Attributes and Operations, which the Scriptures ascribe to the Holy Ghost?

A. He is called Jehovah in several Places of the Old and New Testaments; or that which is called Jehovah in the Old, has the Name of Holy Spirit, or Holy Ghost given it in the New; and it is by this Jehovah, that *Isaiah, Jeremiah, Ezekiel, Hosea*, and the other Prophets, are said to speak; and it is Jehovah, or this Holy Spirit whom the People of *Israel* are said to have tempted in the Desert. It is he that gave Orders to *Moses* concerning *Aaron's* offering in the Sanctuary, who has received us into Baptism, and entered into a new Covenant with us. All which are to be seen in the several Places of Scripture, set down in the Margin. Besides, he is called by the Royal Psalmist, *The God and Rock of Israel*: By *St. Peter*, *The God unto whom Annanias and Saphira lied*: By *St. Paul*, *The Spirit of God which dwelleth in our Bodies, which are his Temples, and separateth Persons for the Work of the Ministry*; all which, with the Attributes of Eternal, Omnipotent, Omniscient and Omnipresent, and the Work of Creating, Preserving, Supporting, Sustaining, Sanctifying, Renewing and Comforting, do abundantly prove that this Holy Ghost is God, of the same Divine Nature with the Father and the Son, tho' Distinct

Ex. 4. 12.
Num. 12. 6.
1 King 18. 12.
Isaiah 1. 2.
Luke 1. 70.
A&S 1. 16.
Isaiah 63. 10.
A&S 7. 51.
Num. 14. 27.
Deut. 6. 16.
Heb. 9. 7.
Lev. 16. 2.
Matt. 28. 19.
Heb. 10. 19.
2 Sam. 22.
v. 2, 3.
A&S 5. 34.
1 Cor. 3. 16.
Cap. 6. 19, 10.
Cap. 12. v.
6, 11, 28.
2 Cor. 6. 16.
Isaiah 40. 13.
Heb. 9. 14.
1 Cor. 12. 11.
Psal. 59. 3, 4.
Luke 11. 20.
Matt. 12. 28.
John 12. 13.
1 Cor. 2. 10.
Psal. 138. 7.
Gen. 1. 2.
Job. 25. 16.
John 3. 5.
1 Cor. 6. 11.

Cat. Racovid.
pag. 141, 142.

stinct from both as to his being a third Person, and proceeding from them. And tho' these two Particulars are denied, and warmly argued against, and opposed by the Socinians, and the other Enemies of our Faith; yet they are as easily defended and maintained, as the Deity of the Holy Ghost.

Q. Pray then, will you let me know what a Person is, and shew me from Scripture, that the [Holy Ghost] is a Person?

Boet. lib. de
duabus Natu-
ris, cap. 17.
Lombard.
lib. 1. Dist.
25. cap. 11.
Tertull. ad-
vers. Prax.
St. Cyprian.
Serm. de
Christi Nativ.
Lactant. lib.
4. Div. Inst.
cap. 39.
St. August.
lib. 11. de
Civitate Dei,
cap. 14.
Vide Lib. 5.
& 6. de Trin.
lib. 21. de
Symb. ad Ca-
tech. cap. 4.
9. & lib. 3.
cap. 9. lib. 4.
cap. 8. Serm.
de Temp. 129,
131.

A. A Person is an individual Substance, understanding and willing, having an Attribute proper and peculiar to itself that is not communicable to another: For as St. Peter, and St. Paul, and St. John, were three distinct Persons or Individuals, though they had but one and the same Humanity which was common to all the three; so the Father, the Son, and the Holy Ghost, tho' they have but one and the same Divine Nature, and make but one God, yet every Person of the three is different and distinguished from the other, having each of them that incommunicable Property which the other hath not. As for Instance, the Father begetteth, the Son is begotten, and the Holy Ghost proceedeth from both: Therefore, as the Father cannot be begotten, the Son beget, or the Holy Ghost be the Father or the Son, who is in Order after them, and hath his eternal Procession from them: As I say, the Holy Ghost issueth and cometh from

from them both, and is originally, and by Order (though not by any Posteriority of Time or Nature) after them; so it must necessarily follow, that they are three distinct Persons, tho' but one in Essence; and that such they are we must believe and fully assent unto, though it be beyond our Reach and Comprehension; for not being contrary to our Reason (which teacheth, nay, assu-
1 John 5, 7.
Greg. Naz. Orat 29.
St. Ambros. lib. 1. de Fide cap. 1.
Rom. 3. 4.
St. Aug. lib. 1. de Symb. ad Catechumen. cap. 1.
1 Cor. 2. 11.
Mat. 10. 26.
Mark 10. 27.
1 Cor. 2. 11, 12.
Rev. 22. 1.
Tertull. adv. Prax.
St. Basil. cont. Eunom. lib. 1.
Theodor. Eccl. Hist. lib. 1. cap. 12.
 reth us that the Scripture is the Word of God, and that he who is the Author and Revealer of it cannot deceive, nor be deceiv'd, nor lie, nor falsify his Word :) We can have no just Ground for doubting or disbelieving the Doctrine of this Trinity and Unity; for tho' our shallow and weak Capacities cannot dive into the Nature of the Soul and its Union, or even into the Qualities of subterraneous Bodies, or into the Phenomena and Secrets of Nature, and much less into these Mysteries and hidden Things of God which are reserved for a future State; yet we cannot rationally suppose that any Thing is too hard for God to do, or that he cannot, who is Omnipotent, most wise and good, communicate his Essence, Love, or Understanding to another, so as to have the same without any Distinction or Diminution in himself: And hence we may very safely with our Church at all Times, especially those appointed by her Canons and Rubricks, say, repeat, and believe all and every Part of St. Athanasius's Creed,

Creed, which thus explains the Trinity, or the Divinity and Unity of the Three Persons : For like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord ; so are we forbid by the Catholick Religion to say there be three Gods or three Lords. The Father is made of none, neither created nor begotten ; the Son is of the Father alone, not made, nor created, but begotten ; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding ; so there is one Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts : And in this Trinity none is afore or after one another, none is greater or less than another ; but the whole three Persons are co-eternal together and co-equal ; so that in all Things, as is aforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshipped.

Q. This is but the Opinion of one single Bishop, who is not infallible, and may err in Doctrine and Principle ; I would therefore desire you to proceed, and quote me some Passages of Scripture which prove the Holy Ghost to be a Person ?

Ruffinus Eccl.
Hist. lib. 1.
cap. 14.

A. St. Athanasius was indeed Bishop of Alexandria, a Prelate not only famous for his Learning and Soundness of Judgment, being a very Profound and Orthodox Divine, but was likewise a most pious and de-

vout

vout Christian, which, no doubt, made his Theod. Hist. Heret. Catal. & Cathol. Princip.
 Creed to be of so great Authority in the Church; but yet this Creed was not only
 his Sense, or Explication of the Apostoli-
 cal One, but even that of several of the
 Ancient Fathers, and great Numbers of Bi-
 shops met in the Council of *Nice*, which Concil. Nic. prim. Symbo- lum Concil. Const. prim. Anno 384. Concil. Ephef. primum Sym- bolum, Anno 434.
 Explication was in Substance afterwards
 confirm'd in the Councils of *Constantinople*
 and *Ephesus*; so that though they differ'd in
 Words, or some had more copiously ex-
 pressed themselves than others had done,
 yet the Sense and Matter, with little or no
 Variation, was the same, as may appear in
 that which we are now upon, the Person-
 ality of the Holy Ghost. *Irenæus*, who lived
 in the Year of our Lord 170, said, "That
 "the Faith which the Church had from
 "the Apostles and their Disciples was to
 "believe in God the Father Almighty, in
 "his uncreated Son, and in the Holy Ghost,
 "who taught or spake by the Prophets, of
 "the Advent, Incarnation, Passion, Resur-
 "rection, and Ascension of the Holy Jesus
 "into Heaven, from whence he was to
 "come again in the Glory of his Father."
Tertullian likewise tells us, who lived in
 the Beginning of the third Century, or a-
 bout the Year 210, "That it was the Faith
 "of the Church then, that there was but
 "one God who had made the World of
 "nothing by his Word; that that Word
 "was called his Son, who was seen by the
 "Patri-

*Iren. lib. 1.
 cont. Heres.
 cap. 2, 3.*

*Tertull. lib.
 de Prascrip. ad
 vers. Heret.
 cap. 13.*

" Patriarchs, heard in the Prophets, and by
 " the Spirit made Flesh in the Virgin's
 " Womb; that he had sent in his Place the
 " Holy Spirit who did influence and in-
 " struct Believers." So that this speaking,
 influencing and instructing, mentioned by
 these Fathers, and applied to the Holy Ghost,
 are the Properties of a Person, and shew
 the Speaker, Influencer or Instructor, to be
 an intelligent Subsistence or Substance de-
 pending of itself, which is that which we
 call a Person. And with this the *Nicene*
 Creed in our Communion or second Ser-
 vice does agree: [" And I believe in the
 " Holy Ghost, the Lord and Giver of Life,
 " who proceedeth from the Father and the
 " Son, who with the Father and the Son
 " together is worshipped and glorified, who
 " spake by the Prophets." Which Creed
 being published by the Authority of the
 Council of *Nice* should weigh very much
 with us, being one of the first General
 Councils, which was so very early, and
 consisted of so many Pious, Grave, Learned,
 and Orthodox Bishops. It was in the fourth
 Century, or about the Year 324 or 325, or
 328, according to *Eusebius*: And in this
 Council were 318 Bishops met, who all,
 excepting two or four, consented to every
 Article of this Creed, which two or four
 erroneously objected against the Word
 [Consubstantial, or of the same Substance
 with the Father.] And from this first great
 and

Sozom. Hist.

Eccl. lib. 3.

cap. 12.

Euseb. de vi-

ta Const. lib.

3. cap. 6, 7,

8, 9, 10, &c.

and general Council we have our *Nicene* Ruffin. lib. 1.
cap. 5. Vide
 Creed, or a Creed own'd and believed by Scultet. Me-
dul. Theolog.
discuss. Quest.
de Concil. Ce-
leb.
 a general Council met in *Nice*, a City of
Bitthynia in *Asia*; and *St. Athanasius's* Creed
 being the same in Substance (though more
 fully explain'd) must be approv'd on by
 those two great Councils of *Constantinople* Dupin. Eccl.
Hist. Cent. 4.
cap. 3. of A-
rians.
 and *Ephesus*; where the *Nicene* was re-
 ceiv'd, confirm'd, and repeated. And *St.*
Athanasius being a great Disputant, and As-
 sistant in the Council of *Nice*, where the
 said Creed was defended against the *Ari-*
ans; we can't think that his own should
 differ from it, but rather fully teach and
 explain it, which will evidently appear to
 any that will compare them together.

Now, as to Scripture, we can easily prove
 by that, that the Holy Ghost is a Person,
 because those Qualifications and Properties,
 or those Works, Attributes, and Characters
 which are there given him and fully set
 down and inserted of him, are applicable
 to none but a Person; for the Holy Ghost
 is said to teach, to instruct, to illuminate,
 to comfort, to intercede, to guide, to di-
 rect, to separate for the Work and Office of
 the Ministry, to come upon the Blessed Vir-
 gin, and overshadow her, to descend on
 the Apostles, and give them the Gift of
 Tongues; in short, he is said to come
 down like a Dove, and breathe on Believers,
 and pray for them, to work Miracles, fore-
 see future Contingences, and foretell all

Things to come, to convince and convert the obdur'd, to receive Infants into Baptism in his Name, and to have a Sin committed against him which cannot be forgiven: All which are only shew him to be a Person, but even a Divine one, or a Being uncreated, eternal, and omnipotent, who always did exist, and could and can do all Things.

Q. Since you have sufficiently from Scripture proved the Holy Ghost to be a Person, I would, in the next Place, have you prove from thence, that he did proceed from the Father and from the Son?

A. Though the Word Procession is not in so many Letters together to be met with in Scripture, yet the very same Thing in Substance, or Words of the very same Importance and Signification are: For if I can prove, that the Holy Ghost came from the Father and the Son, or was sent separately or jointly by them, which I can from several Texts in the Gospel, it is the same in Effect, or indeed the very individual Thing: For to say, that the Holy Ghost was sent by the Father, and that he was sent by the Son, or that he is the Spirit of God, and the Spirit of Christ, cannot differ from saying, that he did proceed from both; or that his Procession was from the Father and the Son: Hence St. John, But the Comforter, which is the Holy Ghost, whom [the Father will send in my Name]: And again, when

John 14. 26.

when the Comforter is come, [whom I will] John 15. 26.
 send unto you from the Father. And the
 Apostle to the Corinthians, The Things of God knoweth no Man (but the Spirit of God). 11.
 And to the Romans, If any Man have not Rom. 8. 9.
 the Spirit of Christ, he is none of his. And
 that Saying in St. John, He shall glorify me,
 and shall receive of mine. All these Scrip-
 tures do abundantly make out, that the
 Holy Ghost is a Person, and the third in the
 Trinity, who proceedeth from the Father
 and the Son; for as he cannot be the Fa-
 ther, nor the Son, both having sent him,
 so he who is sent must be a different Per-
 son from them, and the third in the Tri-
 nity, because the Nature or Essence of the
 God-head is equally with the Son commu-
 nicated to him; which Difference and Di-
 stinction St. Matthew clearly expresses in
 these Words, And he saw the Spirit of God Mat. 8. 16
 descending like a Dove, and lo! a Voice 17.
 from Heaven saying, This is my beloved Son
 in whom I am well pleased.

Q. Was there no Difference about the Way
 and Manner of expressing this PROCESSION
 in the Eastern and Western Churches, because
 I am told, that there was a great Schism and
 Division amongst them?

A. Yes indeed, there was the Greek
 Church wording it one Way, and the La-
 tin another; for the Greek believed in the
 Holy Ghost proceeding from the Father by
 the Son, or by the Son's Mediation; and

the *Latin*, in the Holy Ghost proceeding from the Father and the Son : And though this Difference occasion'd many and warm Disputes, and at last came to an open Rupture, which continued with no little Violence, and for no short Time ; yet both Churches for near four hundred Years after our Saviour's Time, were of the same Opinion, and did in Words agree as to this Article of the Creed ; but about the latter End of the fourth Century, *Theodore* writing against *St. Cyril*, did propose the Procession from the Son, and this Difference continued among some of the Members of both Churches, till the Year 1439, when this Breach was made up again by *Paleologus* the Emperour, and *Joseph* the Patriarch of *Constantinople*, who met in the Council of *Florence*, and there agreed, that the Words [proceeding from the Father and the Son] should again be inserted in the Creed, which was then done, and since believed and repeated in most Churches of the Christian Faith. , And though this Difference did for many Years continue between the *Greek* and *Latin* Churches, yet it was only a Difference in Words, the Sense and Matter being the same in both Expressions ; for to proceed from the Father by the Son's Mediation or Mission, is the very same as to proceed or come from the Father and the Son : And this Truth the two Churches did own and acknowledge, but the express Words

Chem. Concil.
Trident. pag.
552. de Græc.
Eccles.
Concil. Flor.
sub Pap. Eug.
Hist. Germ.
temp. Sigis-
mundi.

Words of Scripture, and the Authority of the Councils of *Nice* and *Ephesus* did so much weigh with the Fathers of the Eastern Church, that they would not comply with those of the Western, and the Zeal of the Western Fathers was so great for the Deity and Unity of the Holy Ghost the third Person, that they were unwilling to part with that Expression, [of proceeding.] So that it seems to be Zeal and Pervour in both, rather than any Thing of Obstinacy or Perverseness, both believing and holding the same Thing in Substance, and rejecting the Errors of all those Hereticks who did oppose any Part of the Creed.

Hence these Councils before-named, and the Creed by them confirm'd, and rehearsed with their Canons, did confute all their unsound Doctrines and false Opinions, who maintain'd the Holy Ghost to be an Energy, Motion, or Quality, by which the Hearts of Believers, or the Elect were influenced or enlighten'd, and who deny'd the Holy Ghost to be a Substance or a Person, of which Stamp were *Sabotatensis*, *Servetus*, and their Disciples: Others again taught, that the Holy Ghost was a Substance and Person, but created, and inferiour to the Father and the Son. Of this Opinion were *Arius*, *Macedonius*, and their Followers: Which Heresy was condemn'd in the first Council of *Constantinople* in the Year 381, being the second general Council called by *Theodosius*

*Concil. Nicen.
Constant. &
Ephes.*

Danaſ. Dec.
1. Conc. Conſt.
Synop. 1.
Socr. lib. 5.
cap. 8.
Soz. lib. 7.
cap. 8.

the Great, which conſiſted of one hundred and fifty Archbishops and Biſhops, who at that Time confuted the Error of Macedonius Biſhop of Conſtantinople, who deny'd the Holy Ghoſt to be God. A third Sort there was, who own'd the Holy Ghoſt to be a Divine Perſon, eternal and uncreated, but not a diſtinct Perſon from the Father and the Son: And ſuch were Sabellius and his Followers. Others again with the Eſemonians, Eudemonians, and Anabaptiſts, did deny the Holy Ghoſt's Eternity, and his being of the ſame Subſtance with the Father and the Son; but all theſe the Nicene, Conſtantinopolitan, and Ephesian Councils have condemn'd and branded for Hereticks, having wrote and taught Things contrary to Scripture and the Apoſtles Doctrine, on which that Creed which we generally call theirs is founded.

Q. What Uſe do you then make of this Article, [I believe in the Holy Ghoſt] Or, what will it proſeſs me, that there is ſuch a Being as the Holy Ghoſt?

A. It will be of great Advantage to us every Way, for it will entitle us to thoſe Favours that are conferr'd by this Holy Spirit on thoſe who truly believe his Miſſion and Proceſſion.

Q. Which be the Favours which he beſtows on thoſe who do own the Divinity of his Eſſence, and that he proceeds from the Father

Father and the Son, and is equal in Power and Authority with them?

A. They are many indeed, but I shall reduce them into as narrow a Compass as I can; the Holy Ghost then reveals God's Will and kind Intentions towards us, he enlightens our darkned Understandings, and rectifies our perverse and crooked Wills: He knows that we are blind, ignorant, and stupid, liable to many Fallacies and Mistakes, and scarce able to apprehend any Thing aright that is clearly presented to our Judgments, much less divine and supernatural Truths; and to supply this Defect, he illuminates our Minds, enlarges our Capacities, strengthens our Memories, rectifies our Errors, removes our Prejudices, bends our Inclinations, and teaches us those Things which contribute to our eternal Happiness. Hence St. John, *When he the*

Spirit of Truth is come, he will guide into all Truth; but the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things into your Remembrance whatsoever I have said unto you. John 16. 13.
Cap. 14. 26.

The Holy Spirit will convince us of our Sins and Iniquities, and by representing them to us in their odious and most formidable Shapes, will excite us to Repentance, and thereby preserve and save us from final Misery and Ruin: And what can be of greater Use and Advantage to us when we

are wandering and going astray, and even treading in those Paths that tend to Destruction, than by his powerful Influences and Perswasions to be reclaim'd and diverted from them? And this is one Part of his Office to direct and guide us, or when gone aside to the right or to the left, to sound and eccho that Voice behind us, This is the Way, walk ye in it; nay, he is instant and constant in his Sollicitations and Intreaties, and never gives over importuning of us, till by our Obstinacy and Perverseness, or our repeated Provocations and Impenitency, we have forced him to desert his Station; for the Holy Ghost saith, *To Day if ye will hear his Voice, harden not your Hearts.*

And as by Nature we are filthy and unclean, and defiled and polluted with our original Transgression, being conceived in Sin, and brought forth in Iniquity: This Holy Spirit knowing us to be incapable of appearing before him, or approaching his Presence, where no unclean Thing can dwell, does regenerate and renew us, sanctify our Wills and Affections, moderate and abate our Passions, and subdue all our Lusts and unruly Appetites; and thus he purifies our Hearts, sprinkles clean Water upon them, and cleanses us from all Filthiness of the Flesh and Spirit.

In a Word, the Holy Ghost removes all our Doubts and Scruples about Salvation, and on good Grounds assures us, that we are the

Isaiah 30. 21.

Psalms 95. 7.

Heb. 3. 7. 8.

Psal. 51. 5.

John 3. 5.

Titus 3. 5.

1 Cor. 6. 11.

2 Cor. 7. 1.

the Sons of God, and Heirs of eternal Salvation, for receiving the Spirit of Adoption Rom. 8. 15,
 we cry *Abba, Father*, the Spirit itself bearing 16.
Witness with our Spirits that we are the Children of God. He likewise comforts and re-
 vives our Spirits, supports us under all John 14. 16.
 Troubles and Difficulties, teaches us how
 to pray and supplicate the Divine Goodness, 1 John 5. 14,
 presents our Petitions to the Father, pleads Rom. 8. 26,
 our Cause, takes our Part, and is most ready 27.
 to espouse us, against the Attempts and 1 John 2. 1.
 Assaults of wicked and malicious Men, and
 even all the Attacks and Temptations of our
 spiritual and carnal Enemies; so that he is our
 Friend, Guardian and Protector, our Com-
 forter, our Advocate, and our Intercessor:
 And what can we render in Recompence
 of these Favours, or what shall we return
 unto the Lord for all his Benefits bestow'd
 upon us? We must adore and worship him
 with Hearts full of Gratitude, and the Sense
 of his immense Goodness; and with Mouths
 full of Praises and Thanksgiving for ever
 extol our God, who has been pleased, af-
 ter redeeming of us by his Son, to give
 us his Holy Spirit to comfort us; and by
 his Presence and Assistance, by his Counsel
 and his Conduct, and by his Intercession
 and Mediation, we enjoy all spiritual Gifts
 and Graces, and every Thing that is valu-
 able here, or desirable hereafter; so that
 he will give Grace and Glory, *and no good
 Thing*

Psal. 84. 11. *Thine will be with-hold from them that walk uprightly.*

Which should highly oblige us to pay all Honour and Respect to this Holy Spirit, to demean our selves with all Humility and Gratefulness, and with the greatest Love and Affection to welcome and entertain him in our Hearts, shewing all possible Obedervance of his Motions and Suggestions, and the greatest Aversness to the quenching of that Heat, and extinguishing of that Light which he kindles in us: and we must beware of resisting his Calls, slighting his Invitations, or grieving of him, by a downright Contempt of his Counsels, or Perseverance in our wilful and tenacious Courses. For if thus we do and sin against Light and Conscience, or after frequent Vows, Resolutions, and Convictions to the contrary, we make him but abandon those Bodies which should be his Temples and Habitations, and do of ourselves Surrender and give them up to unclean and reprobated Spirits: and thus rejecting and banishing him out of our Souls, is in Effect, entertaining wicked and unbecoming Thoughts of him, blaspheming his Attributes and Essence, and approaching but too near that Sin, that is not here nor hereafter to be forgiven, that is, that is not at all to be pardon'd, being in its own Nature irre-missible; therefore, let us take Care that

1 Theff. 5. 19.
Ephes. 4. 30.
Heb. 10. 26.
— 5. 4, 5, 6. *we sin not wilfully after receiving the Knowledge*

ledge of the Truth: For if we are once enlightened, and have tasted the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; if we fall away, it will be impossible to renew us again to Repentance. All which shew us how dangerous Apostacy, wilful and repeated Sins, with those committed against the Light of our Conscience, and the Conviction of the Holy Ghost, are. And tho' the Word in the Original be but (very hard and difficult) yet it is but too near of kin to that, which is (impossible, or not possible) to be done, or performed.

Q. What do you mean by (believing in the Holy Catholick Church;) or since you have already explained the Words (believe) and the (Church) is there any Thing more understood by them; or, will you straight proceed to the Words (Holy) and (Catholick?)

A. I shall in a few Words tell you what the Church is, and then go on with the Explication of (Holy) and (Catholick.)

A Church is a Society, or Number of Men met together to worship God, according to those Rules, or after that Method revealed in his Word, or published in the Books of the Old and New Testaments. So St. Austin; "We have learned Christ in the Scriptures, and in the Scriptures we have learned the Church." Therefore we cannot think that they who separate

Clem. Alex. lib. 7. Strom. Tertul. lib. de Prescrip. advers. Hæret. cap. 21. August. Ep. 166.

rate from their Brethren, or make a Schism;
 1 Cor. 3. 3, or Rupture in the Church, by admiring of
 —11. 18. Mens Persons, or going into clandestine
 Rom. 16. 16. Meetings, which God in his Word hath
 1 Cor. 1. 10. forbid, can be found Members of the Ca-
 Heb. 10. 25. tholick Church. So St. Paul to the Ro-
 mans; Mark them which cause Divisions
 2 Cor. 6. 17. contrary to the Doctrine which ye have re-
 ceived, and avoid them. And to the He-
 brews; Forsake not the assembling of your
 selves together as the Manner of some is: And
 to the Corinthians: Separate your selves from
 among them, and touch not the unclean Thing,
 and I will receive you.

Q. Why do you call the Church Holy,
 since in Isaiah, she calls herself, an unclean
 Thing; and that all her Righteousness is as
 filthy Rags. And the Apostle to the Romans;
 There is none Holy, or Righteous. There
 is none that understandeth; there is none
 that seeketh after God; there is none that
 doth Good, no not one?

A. It is true, if absolutely considered,
 (that there) is none upon Earth that can be
 called perfectly Holy; and so consequently
 not the Church which is composed of them,
 but in Respect of the Profane, Immoral,
 and Atheistical, or of those who have no
 Sense of Religion or Goodness, or do
 not make it their Business to be virtuous
 and innocent, and to live soberly, righteously
 and godly; I say, in respect of these who
 abandon all Goodness, or are hypocritical-
 ly righteous, or only by Shew religious:

The

The Church and its true and sincere Members are really and truly Holy; tho' it be but in Part, and imperfectly such. This the Apostle to the *Corinthians* tells us; For ^{1 Cor. 13.} *we know in Part, and we prophesy in Part:* ^{ver. 9, 10, 12.} *But when that which is perfect is come, then that which is in Part shall be done away:* For now we see through a Glass darkly, but then Face to Face: For now I know in Part, but then shall I know, even, as I am known.

Or the Church may be very properly called Holy, in respect of her Doctrine and Sacraments; in respect of her Laws and Ordinances; and of her Worship, Discipline and Ministry, which are all Holy ^{Acs 20. 28.} and Righteous; but chiefly and more especially, in respect of Christ her Head, who ^{Eph. 5. ver. 23, 24, 26.} is most Holy, and without any Blemish ^{Col. 1. ver. 18, 20, 21, 22.} and has sanctified and regenerated all the ^{1 Pet. 2. 22.} true Members of this Holy Catholick ^{Rev. 15. 4.} Church. Therefore he is said to have ^{2 Tim. 1. 9.} added daily to the Church, such as should be ^{Acs 2. 47.} saved; and to have purchased to himself ^{Eph. 5. 27.} a glorious Church, not having Spot or Wrinkle, ^{Rev. 3. 12.} nor any such Thing; but such as he had ^{Gal. 4. 26.} made Pure and Holy by his Blood. And ^{1 Pet. 2. 9.} hence she is called the *New Jerusalem*, the ^{Rev. 5. 19.} City of God, and the Mother of us all, a chosen Generation, a Royal Priesthood, a Holy Nation, and peculiar People; so that in all Respects, being consecrated, dedicated and devoted to his Service, who is the Head; and by many Covenants and Compacts, being

ing obliged to live strictly and regularly, and by the Graces of the Holy Spirit, which are always plentifully conferred on her, being strengthened and enabled to perform the same, may be properly said to be (Holy.)

Q. In what Respect do you call her (Catholick;) or what do you mean by the (Catholick Church?)

Iren. lib. 1.
cap. 3.

Concil. Epes.

Anno 434.

Luke 24. 47.

Deut. 7. 6.

— 14. 2.

— 26. 19.

Matt. 28. 20.

John 4. ver.
21, 23.

Symbol. Ni-
cen. Anno
325.

A. By the (Catholick) I understand the (Universal,) or the (Catholick Church) is that Church which is dispersed and scattered up and down the World, and consists of all manner of People and Nations; and it is called Universal, to distinguish it from the Jewish, which was confined to one Sort of People, viz. the Jews or Israelites, whose chief Place of Worship was Jerusalem, the Metropolis, or chief City of Judea. But after our Saviour's Resurrection, the Gospel being published every where, and the Gentiles as well as the Jews thereby having the Benefit and Advantage of becoming Christians, were all by the same Privileges received into the Church; so that that which was formerly Particular, or the Church of the Jews, is now Universal, taking in all Churches, wheresoever dispersed, or however distressed over the Face of the Earth.

Or again, the Church may be said to be (Catholick) or (Universal) in respect of that Holy Faith and sound Doctrine, which all Christian Churches, as fundamental

mental Points, do hold and retain; for St. Cyril. Catech. 18.
 tho they differ as to the Modes or Form of St. Chryl. Hom. 7. in Matth. 23. St. August. de Unitate Ecclies. cap. 10.
 Worshipping; or as to several Rules and Cere-
 monies; yet they agree in the essential
 Parts, of the Discipline and Doctrines
 handed down to them by the Apostles and
 their Successors. So that as there is but one
 Lord, one Faith, one Hope and Baptism, and
 one God, who is above all, and over all: Expos. Symb. Lactan. Inst. lib. 4. cap. 30. Eph. 4. 4, 5.
 So there must be but one Body, one Spi-
 rit, and one (truly Holy and Catholick
 Church,) to which I assent, and most firm-
 ly adhere, in Opposition to all schismatical
 and heretical Churches.

Q. What do you call a (Schismatical Church?)

A. That which deserves not the Name
 of a Church, but is so called, pretending
 to be more pure, strict and religious, than
 any of the Apostolical Churches; when in Rom. 16. ver. 17, 18.
 the mean while it deviates from their Do-
 ctrine and Discipline, and makes a Rup-
 ture and Division in the Universal, or in
 that National and Provincial, to which
 she does, or might belong. When thus Dis-
 senters obstinately reject all Terms of
 Union, and Communion with their Bre-
 thren; and wrongfully separate themselves
 from them, they cannot in any Sense be
 called a true Church, or sound Members of
 the Catholick or Universal, because they
 widen and continue the Breach, and tear
 and disjoin that Body, which should be Eph. 4. 3.
 kept

kept in the Unity of the Spirit, and the Bond of Peace. And since many are too fond of this Separation, and out of Prejudice, Philip. 1. 15. Malice, Pride, Ambition, Interest, Ignorance, Prepossession, Rashness, Instability, 1 Tim. 6. v. 4, 5, 6. Hypocrisy, Guile, or some such Ends and Ep. Jude 3. 4. Considerations, relinquish and abandon the Church; it behoves us, who call and own out selves her true Sons, to cleave fast to her, and to contend and stand up for that Faith, that was once delivered to the Saints. And 2 Pet. 2. 1. the Apostles tells us the Reason, because Acts 20. 29. many Factions; Heresies and Divisions Matt. 24. 11. should happen, many false Prophets should Eph. 4. 4. arise; and seduce many: Grievous Wolves 2 Tim. 2. 22. should come in, and not spare the Flock. Men Psal. 32. 13. should utter perverse Things, and draw Disciples after them. For this Cause it was Isaiah 2. 2. proper that we should espouse the Catholick Church, hear and believe her Doctrines, observe her Laws and Discipline, live in Peace and Unity with her, and reject all false, factious and erroneous Principles, that may any ways disturb her Quiet, or conspire against her. And in this Church we must believe, being that Holy Zion which Matt. 16. 18. the Lord hath chosen, and that House built upon a Rock, over which the Gates of Hell shall never prevail.

Q. But what is that Church which you call Heretical?

A. That Church I call Heretical, which openly professes, and obstinately maintains, that

and pernicious Errors, which are contrary to that Faith, which in Scripture is delivered to us by Christ and his Apostles : And such is the Church of Rome, which in her Principles and Fundamentals, and in the Doctrines which she usually teaches, or instils into her Members, is erroneous and heterodox : And tho' she gives out, that she is the Only, Catholick and Universal ; yet I have already, and shall hereafter shew, that she is but a particular Church or Member of the Catholick, and that but a very unsound and corrupted one too ; having excluded and cut off all from her Communion, that will not join in her Superstitions and Idolatries, and own her Jurisdiction and Authority over our own, and all other Churches in the World. And as we are certain, that neither she, nor ours, nor any one particular Church is infallible ; so we perswade our selves, and are fully assured, that the Catholick and Universal is such, because our Saviour said, *That he will teach* Matt. 28. 20. *and instruct her, guide her by his Spirit, govern her by his Authority and Providence, and be with her wherever she is, even to the End of the World.*

Q. I am satisfied with your Explication of a schismatical and heretical Church but cannot yet understand how there should be a Catholick or Universal, since sometimes there has been such Defection, that the whole Church seems to have been quite gone and

*Vid. Concil.
Trident.
Bellar. de
Eccl. Catech.
Rom. Vid.
Chem. de
Concil. Tri-
dent.*

μικροὶ πρὸς πολλοὺς.

Luke 12. 32.

Rom. 9. 27.

Rom. 10. 16.

John 12. ver.

37, 38.

perished. Nay, besides, I read in several Places of Scripture, that she is but a little Flock; or as the Original hath it, a very little little Flock, or small Remnant. Nay, St. Paul tells us, that there are very few that believe in the true God; or, that receive the Doctrine of the Gospel, and believe in his Son Jesus Christ.

A. This indeed is very easily explain'd; for tho' the Church sometimes, because of her Persecution and Distress, may seem invisible to us, yet she is not so always, nor to the Saints themselves, nor to God, who reserves many thousands under his Care and Protection, who have not bowed their Knee to Baal, nor given themselves up to those Idolatries and Superstitions; or, to those Lusts and Sensualities, which the Nations, or the Vicious and Immoral pursue. Farther, Persons of all Kinds, or some People of all Nations (tho' not every Individual, and all the Species,) do worship God, and call upon his Name, and agree in the Fundamentals of Religion, tho' they differ in their Language, Countries and Customs. So that the Jew and Gentile, the Israelite and the Heathen, the Circumcised and Uncircumcised, being all now included in the Church, it may very well be called Catholick and Universal, for the Partition Wall is now taken down, and the Sound of the Gospel is gone through all the World, and to the utmost Corners of the Earth;

D. Aug. E-

pist. 48. ad

Vincent:

1 King. 19. 18

Rom. 11. 4, 5,

Gal. 8. 8.

Rev. 7. 9.

Rom. 3. ver.

29, 30.

Eph. 2. v.

13, 14.

Psal. 19. 14.

Rom. 10. 18.

Earth; and therefore, tho' the whole compleat Body of the Church be not visible to us, yet many of her Members are, and she in Respect of God and our selves, and of the different Kinds of all People of which she is compos'd or made up, may properly enough be said to be Catholick, Universal or General.

Q. What am I then to learn from this: Or how far is it to influence my Life and Practice, that I believe that there is (a Catholick Church?)

A. The Belief of a (Catholick Church) and the serious Consideration of our being comprehended in it, must needs make us very thankful to God, who hath taken us Gentiles in, as well as the Jews; and that tho' he was pleased formerly to signalize his Love and Affection to the Seed of Abraham, and Children of Israel, beyond all other Nations and People; yet should now far beyond, nay, infinitely beyond our Deserts, take us into his Care and Protection. Nay, that we who had no Deserts at all, who were Sinners beyond others, Aliens from God and the Covenants of Promise, should now be brought nigh by the Blood of Christ, and become Fellow-Heirs of the same Body, and Partakers of his Promise in Christ by the Gospel, should be Matter of Great Wonder and Rejoycing, and fill our Hearts and Mouths with Rapture and Exaltations, and with Songs of Praises

IsaacCafaub.
In Epist. ad
Card. Perr.

Acts 14. 27.
Cap. 28. 28.
Rom. 15. v.
9, 13, 11.
Deut. 7. 6.
Cap. 14. 2.
Psal. 149. v.
19. 20.
Eph. 2. v.
11, 12, 13. &c.

Col. 1. 13.

Heb. 10. v.
23, 24, 25.Ep. of St.
Jude v. 3.Eph. 4. v.
14, 15, 16.2 Tim. 3. 14.
Titus 1. 9.1 Tim. 6. v.
3, 4, 5.

and Thankfulness unto our Almighty and most merciful Father, *who hath delivered us from the Power of Darkness into the Kingdom of his dear Son.* The Belief of a Catholick Church, will likewise oblige us to continue and persevere in the Profession and Practise of those Doctrines, which were delivered by Christ and his Apostles; it will engage us to observe all the Articles of our Faith; to adhere firmly to the Society of Believers, and to espouse no Opinion or Doctrine, but what has been entertained by the general Consent and Approbation of Christians: For we must not be carried about with diverse or strange Doctrines; nor like Children be tossed to and fro, and drove with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lye in wait to deceive. He that believes as he ought, or really owns and acknowledges, that there is a Catholick Church, will be so governed and directed by her Doctrines and Precepts, by her Rules and Authority, and think all her Sanctions and Canons so sacred and inviolable, that he will not easily listen to false Guides, nor quickly be driven aside. He is Proof against fair Words and specious Pretences, scorns Threatnings and Menaces, rejects all cunning and sly Insinuations, and will hearken to nothing, but that Doctrine, which is according to Godliness.

In a Word, this will oblige us to the Practice of those Duties of Love and Charity and Compassion, and to all the mutual Offices of Kindness, Friendship and Good-will; and to wish and do all the Good we can to those who are of the same Society and Fellowship. It will make us communicate with all true and sincere Christians, partake and join with them in the same Duties, Devotions and Ordinances, and constantly and sincerely pray, and use our best and utmost Endeavours for the Safety, Peace and Prosperity of this Holy Jerusalem.

Gal. 6. 10.
Psalm 122.
v. 6, 7, 8, 9.

Q. This last Part of your Application seems to differ very little from the next Words of the Creed, (The Communion of Saints;) but that I may not be under a Mistake, if there be any Thing more to be understood by these Words, pray will ye explain them to me?

A. No doubt what is said already goes a great way to explain them: But that I may do it more particularly, and give the full Meaning of them; I shall first shew you what is understood by (Saints.) 2ly. What by (Communion) and then proceed to the Tenth Article. (The Forgiveness of Sins.) And by Saints I understand, Persons admitted into the Church by Baptism, that profess the Doctrines of the Gospel, that receive the Sacrament, and join in the Prayers of the Church: Who, by Virtue of these Privileges, and their Christian Profession, are

Rom. 2. 7,
28, 29.
Eph. 1. 13.

separated from the Wicked, and are, or ought to be, Holy; tho' in a stricter Sense, or more properly speaking, they only deserve to be called Saints, or Holy Persons, who are such, not only outwardly and in Shew, but really and truly being sincere in their Faith, and upright in their Lives and Conversations: For he that is really a Saint, believes all the Promises and Threatnings of the Gospel, confides in the Merits of his Saviour, diligently observes his Precepts, and carefully abstains from all Manner of Vice and Iniquity. Hence they are

1 Cor. 6. 11.

said by St. Paul, to be washed, sanctified, and justified in the Name of the Lord Jesus, and by the Spirit of our God. Or, as the same Apostle to Titus phrases it: That we being justified by his Grace, should be made Heirs, according to the Hope of eternal Life.

Titus 3. 7.

Q. What do you mean by the Word (Communion?)

A. By it I mean, that these (Saints) of whom we have already spoke, have a Fellowship and Society with God, a Right to his Love and Protection, an Interest in the Passion of our Saviour, and the Benefits purchased thereby; and by having Communion with the Father and the Son, are likewise entitled to the Graces, Comforts, and seasonable Supports of the Blessed Spirit. Thus St. John tells us, That our Fellowship is with the Father and his Son Je-

1 John 1. 3.

Jesus Christ. And the Apostle to the *Corinthians*: God hath called us into the Fellowship of his Son *Jesus Christ* our Lord. And to the *Galatians*: Because ye are Sons, God has sent forth the Spirit of his Son into your Hearts, crying, *Abba Father*. Or, as he expresses it in the Second Epistle to the *Corinthians*: The Grace of our Lord *Jesus Christ*, and the Love of God, and the Fellowship of the Holy Ghost, be with you all.

The Saints have likewise Communion with the Holy Angels and Saints departed; or, with the Spirits of just Men made perfect; those glorious Beings, who are so often mentioned in Scripture, to have appeared at our Blessed Saviour's Conception and Nativity, and to have been Ministering Spirits for their Good who are made Heirs of Salvation; These, no doubt, by their Office, Ministry and Charge, are related to us, have a Sense of our Circumstances and Condition, and are very much concern'd for our Welfare and Happiness. This *St. Luke* tells us, That there is Joy in Heaven at the Conversion of a Sinner. And *St. Matthew*, That every Person hath his particular, or Guardian Angel; or as some explain the Place, That the Saints, good Men are committed to the Care and Inspection of all the Angels indefinitely, or in general. But let this be how it will, it is certain that God has made them his Servants and Messengers, intrusted our Per-

Acts 12. 7, 8.

9, 10, 11.

D. Cypr. Ep.

63. §. 2. 75.

§. 2.

Ruffinus in

Symb. §. 17.

Rev. 19. 10.

— 22. 9.

sons with them; and as such does send them for our Relief and Preservation when he sees fit, and communicates to them what they know of our Salvation and Happiness, or of those Things which have any Way a Tendency or Relation thereto: Therefore, though we are to pay Angels and Saints a great Deference and Respect, or speak of them with all due Reverence, and have Abundance of Regard, and a great Esteem for them; yet we are not to pray, bend the Knee, or pay any Adoration or Devotion to them; that is, give them any Part of religious Worship, since they no farther know our Concerns or Conditions than they are by Omnipotence revealed or published to them; nor can they any Way relieve or support us, but as Servants, Ministers, or Instruments sent, deputed, or made Use of by him, who is the sole and great Protector of the Universe.

There is farther a Communion between the Saints themselves, or there is a Fellowship which they have with each other: Tis true the wicked may be of the same Society with the godly, or the Saints may partake of the same Benefits which they do, as, be baptized, hear the Word, and receive the Sacrament: In these outward Privileges both may join or communicate, and probably no Difference made, nor any Distinction known, till the *Wheat is separated from*

from the Tares, and the clean from the unclean; yet this notwithstanding, there is a vast Difference between the Saint and the Hypocrite, the Righteous and the Unrighteous, or the sincere Christian and the formal Professor: That is, the godly may communicate with the wicked and unholy, as to the outward Ordinances of Baptism and the Lord's Supper, hearing the Word preached, and joining in Prayers, but do not partake of their Vices or Immoralities, nor have the least Fellowship with the unfruitful Works of Darknes. And as the Saints do not join with the wicked in Sin and Unrighteousness, no more do Sinners with the Saints in Faith, Hope and Charity, nor in any of the Graces of the Holy Spirit; therefore, *It is not every one that saith Lord, Lord, that shall enter into the Kingdom of Heaven, but he that doth [with the Saints] the Will of his Father which is in Heaven.* So that here we see plainly the Communion of Saints with Saints, and the Communion of Saints with the wicked: In the latter, the Saints reject the Conversation of the wicked, not consenting to their Sins, nor approving of their vicious and corrupt Communications: And in the former, the Saints do communicate with Saints, in joining with them in their Worship and Devotion, their Faith, Hope and Charity, and in all the mutual Offices of Piety and Humanity, in assisting each other in

Matt. 13. 30.

Eph. 5. 11.

Mat. 7. 22.

23.

D. Cyp. Ep.

52. S. 4. 16,

17, 76. S. 1, 2.

D. Aug. Ep.

48. cont. Don.

in all spiritual and temporal Affairs, in praying for each other's Faith and Perseverance in the Truth, for one another's Safety and Prosperity in their outward Concerns, and in helping and assisting each other in their Wants, Straits and Necessities, or in lamenting and condoling each other's Losses, or in congratulating, and rejoicing at one another's good Fortune and Happiness; which the Apostle to the *Corinthians* thus expresses, *There should be no Schism in the Body, but the Members should have the same Care one for another; and whether one Member suffer, all Members suffer with it; or if one Member be honoured, all the Members should rejoice with it.*

1 Cor. 12.
25, 26.

And to believe that such a Society, or Communion of Saints there is, my Religion, and this Ninth Article of my Creed, (where this seems to be a Part or Explication) will oblige me to; and therefore we are to

Dent. 10. 12, 13. worship and adore our God, bless, magnify, and extoll his Name, and with the Height and Top of our Affections love and

Col. 1. 12, 13. admire this Being, *who hath made us to be meet Partakers of the Inheritance of the Saints in Light*: And as our Faith, Love, and Obedience must center in this inestimable Object and Ocean of Goodness, so must our

Psalms 103.
1, 2, 3, 4. Thankfulness, Devotion, and Resignation of ourselves and all our Services, be offered up with the greatest Reverence and Humility, as Oblations and Sacrifices to our great Medi-

Rom. 12. 1.

Mediator and Redeemer, who hath purchased these Benefits with his own Blood, and entitled us to the innumerable Company *Heb. 12. 22, of Angels, to the general Assembly and Church* ^{23.} *of the first-born which are written in Heaven:*

To these two holy and uncreated Persons be ascribed all Glory and Worship, Power, Dominion, Victory, and Thanksgiving: And to the Holy Ghost the Comforter, the third of this sacred and ever-blessed Trinity, who hath enliven'd, strengthen'd, enlighten'd, purified, and sanctified us, and given us a Right and Title to that Adoption whereby we cry *Abba, Father, this Spirit bearing Witness with our Spirit, that we are the Children of God; and since Children, therefore Heirs, Heirs of God, and Joint-Heirs with Christ.* *Gal. 4. 6. Rom. 8. 15, 16, 17.*

In short, the Belief of this [Communion] will engage us to be virtuous and holy, just and temperate, very regular and sober in our Lives and Conversations, and always oblige us to keep ourselves pure and unspotted from the World; considering, *That Righteousness hath no Fellowship with Unrighteousness, that Light can have no Communion with Darkness, Christ with Belial, nor he that believeth with an Infidel.* *2 Cor. 6. 14, 15, 16.* This will likewise engage our Affections, stir up Bowels of Pity and Compassion within us, make us love our Fellow Creatures and Christians commiserate their Condition and Circumstances, who are afflicted,

Gal. 6. 9, 10.

2Thess. 3. 13.

listened, straiten'd, and reduced, and be ready to supply them with Temporals, who are Fellow-Sharers with us in Spirituals; And as thus we are obliged to extend our Pity and Charity to all, so more particularly to them who are Saints, and of our pure and undefiled Religion. And this the Apostle to the Corinthians expressly recommends unto us, *As we have an Opportunity let us do Good unto all Men, but especially unto those who are of the Household of Faith.*

Q. What do ye mean by the [Forgiveness of Sins?] Or, is this a Privilege granted to the Church, or is she entrusted with it for the Benefit and Advantage of true Believers and penitent Sinners?

A. Before I satisfy you in this Particular, it will be necessary that I explain the Power of the Keys, or shew you what Authority or Power the Church of Christ hath in this Matter.

Q. I desire you would shew me what is meant by the Key in Scripture? Or, whether it be not the same that you call Excommunication and Absolution?

A. The Words or Phrases used in Scripture to that Purpose, are the following:

Mat. 16. 19.

18. 18.

John 20. 23.

And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven; whosesoever Sins ye remit, they are remitted unto them, and whose-

soever

Soever Sins ye retain, they are retained; in
 the Name of our Lord Jesus Christ when ye
 are gathered together, and my Spirit with the
 Power of our Lord Jesus Christ, to deliver
 such an one unto Satan for the Destruction of
 the Flesh, that the Spirit may be saved in the
 Day of our Lord Jesus, of whom is Hymenæus
 and Alexander, whom I have deliver'd unto
 Satan, that they may learn not to blaspheme.
 Now, the Word [*Keys*] are metaphori-
 cally taken in Scripture; and as they de-
 note and signify giving Admission, and Ac-
 cess, secluding, and shutting out, or keep-
 ing, and detaining within; so the Church's
 receiving of Persons into Baptism, exclu-
 ding of heinous Sinners and notorious Of-
 fenders from her Communion, and again
 receiving of Sinners when penitent, and
 pronouncing their Absolution from Guilt,
 and the Forgiveness of all their Sins, does
 resemble the locking or unlocking, or the
 shutting and opening of Keys: And as
 these Privileges or this Authority most pro-
 perly belongs to Deputies and Vicegerents,
 who have the Care and Inspection of others,
 and are entrusted for the Honour and Ad-
 vantage of those who place them in their
 Posts and Governments, and for the Good
 and Advantage of those who are govern'd;
 so the Power of Excommunication and Ab-
 solution, and all judicial and authoritative
 Acts in Reference to Religion, or the Go-
 vernment of the Church, are in her Bishops
 and

Tertull. adv.
 Gent. Apol.
 cap. 39.
 Concil. Nic.
 prim. Can. 5.

D. Cyp. Ep.
28, 39, 62.

D. Hieron. in
Comment.

Matt. 16. 18.
& in Tit. 2.

Vide Pet.
Martyr. de
Discipl. &
Pol. Eccl.

Mat. 10. 40.
Luke 10. 16.

and Officers, who are the spiritual Judges and Governours, who under God are deputed, and by Virtue of their Ministerial Function do condemn or absolve by their Sentence and Decree, according as they see fit, or judge expedient, so that all be done for the Glory and Honour of God, the Peace and Quiet of the Church, the Furtherance of Religion and Piety, and for the Edification and Salvation of Mens Souls; and this seems to be the End and Design of this Power and Jurisdiction, which as effectually receives Penitents into the Kingdom of Grace here, and Glory hereafter; or excludes notorious and obstinate Offenders from both, (if the Causes on which the Sentence proceed be just and equitable,) as if God himself did immediately from Heaven pronounce it. *He that beareth you hear-eth me,* said our Saviour, *And what ye bind on Earth shall be bound in Heaven; and what ye loose on Earth shall be loosed in Heaven; and what ye remit shall be remitted; and what ye retain shall be retained.*

Q. Now you have set this Power of the Keys in a clear Light, and have convinced me of the delegated Power, that under Christ the Governours and Officers of the Church have in pardoning and absolving Sinners, I would have you explain this Article about the [Forgiveness, or Remission of Sins.]

A. In Order thereto, I must first tell you, that Sin is a Breach of God's Law, a disobeying

beying of his Commands, or displeasing of him, and acting contrary to his Will, by our Omission of some Duties that ought to be performed, and doing of some Things that ought not to be done; *Whoſoever committeth Sin tranſgreſſeth the Law, for Sin is a Tranſgreſſion of the Law.* And ſince by our Sins we become Criminals and guilty Perſons, and for this Guilt, are liable to Punishment, and obnoxious to the Wrath and Indignation of an angry God whoſe Juſtice muſt be ſatisfied, and we reconciled to him, or we muſt inevitably periſh: It is therefore neceſſary that this Debt be paid, his Wrath appeaſed, Satisfaction made, the Obligation cancelled, and we juſtified in his Sight; and ſince the Luſts of the Fleſh, the Temptations of the Devil, the Deceitfulneſs of our Hearts, and the innumerable Frailties and Imperfections of our Nature will, whiſt we are in this Valley of Miſery, daily betray us into Sin, and that of our ſelves we can do no good, nor any Way expiate our Guilt, or atone for our Sins; it muſt be our Belief and great Comfort, that God has contrived a propitiatory Sacrifice for us, his only and dearly beloved Son, who by his Sufferings, and becoming our Surety, and Ransom, has paid our Debt, and *blotted out the Hand-Writing that was againſt us;* and to this Mercy, and theſe great and inexpressible Favours we are intitled by our Baptiſm and Laver of Regeneration,

¹ John 3. 4.

Coloſſ. 2. 14.

nation, believing the Doctrine of the Gospel, obeying God's holy Laws and Precepts, repenting after the Commission of our Sins, praying earnestly for God's Pardon through the Intercession of our Saviour, and humbly accepting of it by the Ministry and Absolution of the Church; and then we may assure ourselves, that whatever by Virtue of her Commission and Authority

Mat. 16. 19. is forgiven or remitted here on Earth, is effectually sealed and approved of in Heaven. All which our Blessed Master hath taught us in his Gospel, and the Apostles

Rom. 3. 24, 25. in their Epistles, we are justified freely by his Grace, through the Redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, through the Remission of Sins that are past, through the Forbearance of God. And all Things are of God

2 Cor. 5. 18. who hath reconciled us to himself by Jesus

1 John 2. 1. Christ, and hath given to us the Ministry of

Heb. 9. 24. Reconciliation. Therefore, if any Man sin, we have an Advocate with the Father Jesus Christ the righteous, who is the Propitiation for our Sins. And this is enough to confute the Error of Socinus, and Novatus,

Cater. Racov. who would pretend, That God is no-where

cap. 8. mentioned to be reconciled to Man, and that there was no Remission to be expected for Sins committed after Baptism, though the Proposition be indefinite and absolute, or equivalent to an universal, and without any

any Exception or Limitation. If any Man sin, we have an Advocate who is a Propitiation for all Men, and every Sin, if they do repent and believe; which the Prophet Ezekiel seems to clear beyond all Dispute and Cavil: If the wicked turn from all his Sins that he hath committed, keep God's Statutes, and do that which is lawful and right, all his Transgressions that he hath committed shall not be mentioned unto him; he shall surely live, he shall not die. And this is the Sense and Doctrine of the New, as well as of the Old Testament, The Lord is not willing that any should perish, but that all should come to Repentance: Or as St. Paul to Timothy expresses it, Who will have all Men to be saved, and come to the Knowledge of the Truth.

Ezek. 18. 21

22,

Isaiah 1. 17,

18.

2 Pet. 3. 9.

1 Tim. 2. 4.

Q. After all that you have now taught me, how will you reconcile that Passage of St. Matthew to the forenamed Words of Scripture; the Words are in the 12th Chapter, 31st and 32d Verses; All Manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto Men: And whosoever speaketh against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this World, nor in the World to come. And St. John tells us, That there is a Sin unto Death, for which he does not say, that any Man should pray.

Mark 3. 29.

Luke 12. 10.

1 John 5. 16.

Ezek. 18. 30,
31, 32.
Luke 15. 7.

Now, if all Sins are pardonable, and that in the Scriptures we are told, that God is willing to receive all penitent Sinners; and that there is Joy in Heaven at the Conversion of a Sinner: How came St. Matthew and the other Evangelists to tell us, That they that sin against the Holy Ghost shall not be forgiven? Are not these contrary the one to the other, or how will you make them agree, and end the Difference?

A. That the Sin, or Blasphemy against the Holy Ghost cannot now be committed, because that Sin was the Pharisees disowning of the Miracles wrought by our Saviour, and done out of Spight and Malice to him, imputing them to *Beelzebub the Prince of Devils*, though they very well knew and were assured, that they were done by the Finger of God. So, since these Circumstances cannot fall out again, our Saviour be so used, as at that Time, nor we so very obdur'd and tenacious, the Sin cannot be committed, nor by Consequence will there be any Need of Pardon. Or we may answer, 2^{dly}, That all Sins that are of their own Nature pardonable, shall be forgiven, but this by the expresse Declaration of our Saviour is not; and the Reason seems to be, because they resisted all Opportunities of Grace and Salvation, and obstinately and wilfully continued in this State of Wickedness and Impenitency to the last, which of Necessity must obstruct God's Favour, and

D. Aug. lib. 1.
Retract. 5.
Serm. 11. de
Verb. Dom.

and exclude the Sinner from Heaven; for could these Conditions of Faith and Repentance be performed, we are satisfied, that on these Terms any Sinner might be received into Mercy; therefore we are de-

sired to *repent, and be converted, that our Sins may be blotted out, or believe in the Lord Jesus Christ, that we may be saved*: And for that Passage of St. John, it seems to point at notorious Sinners or obstinate Of-

Acts 3. 19.
— 16. 31.
Rom. 10: 9.

fenders, who for the Scandal and Offence which they have given, have excluded themselves by the Censure of the Church from its Communion, or a State of Grace for some Time; but yet not so absolutely and thoroughly, but that upon their sincere Re-

pentance, their Humility and Submission to the Church, acquiescing in her Canons and Constitutions, and promising of entire O-

Vide Amb.
lib. 1. de Pe-
nit. cap. 9.

bedience to the Doctrines of the Gospel, they may again be admitted into her Bosom; and if they are in good Earnest Penitents, and resolve to do what they have promised, and actually perform the same, there's no doubt to be made but that their Sins are pardon'd, and they by Virtue of the Holy Jesus's Mediation, received into the

1 John 2. 1.
1 Tim. 2. 5.

Favour of God: Thus the Prophet *Isaiah* tells us, that *If we wash and make us clean, put away the evil of our doings, cease to do*

Isaiah 1: 16,
17, 18.

evil, and learn to do well, that our Sins, though of a heinous and aggravating Nature, they should be pardon'd and remitted;

Isaiah 1. v.
16, 17.

Luke 15.
throughout.

which he expresses by these Metaphors; Tho' they be red like Scarlet, they should be as white as Snow: And tho' red like Crimson, they should be as Wooll. And Similitudes to the same Purpose are used by our Blessed Master in that of the lost Sheep, and Prodigal Son; all to denote how willing and desirous God is to save the most wicked and audacious Sinner, when he is sensible of his Guilt, and returns to his Duty again.

Q. There is yet one Scruple more, which I have about that Text of Scripture in the first Epistle of St. John iii. 9. Whosoever is born of God doth not commit Sin. I would know how ye explain this; or, what Need is there of forgiving a Man his Sins who is innocent, or cannot commit them?

A. A Man that is Regenerated, Sanctified and Justified, or who is truly Religious and Holy, and lives answerably to his Profession, and according to the Rules and Precepts of the Gospel, may comparatively, or in respect of others, who are loose, immoral and vicious, or who deny our Saviour's Incarnation and Passion, and despise the Benefits thereby accruing to sincere Penitents and true Believers: In respect of these, I say, he may be said to have no Sin, but absolutely speaking, or without any Reference had to the Wicked, no Man (excepting the Holy Jesus) can be said to be without Sin, since

in

in many Things we offend all, and that there is none Righteous upon Earth, no not one. James 3. 2. Psal. 14. 3.

Who then can say, that he hath made his Heart clean; or, that he is pure from his Sin? No, no Man living can; for if we should say, that we have no Sin, we deceive our selves, and the Truth is not in us. Rom. 3. 12. 1 John 1. 8.

Q. There is but one Doubt more that I want to be satisfied in, as to the Forgiveness of Sins, and it is this. How can a Minister be said to forgive Sins, or absolve me from my Sins, when I find it in plain Words of Scripture, That none can forgive Sins but God? Mark 2. 7.

A. Absolutely and authoritatively, indeed, there is none can forgive Sins, remit the Guilt, and absolve from the Crime and Punishment, but God, who is primarily and chiefly offended, by the Transgression and Breach of his Laws; and he being the only Sovereign who hath the Legislative Power in himself, he only can accept of the Satisfaction, and pardon the Sinner. Thus the Prophet Isaiah: I, even I am he that blotteth out thy Transgressions for my Names Sake, and will remember thy Sins no more. Isaiah 43. 25. Jer. 31. 34. St. Aug. Confess. Art. 17. de Potest. Eccl. St. Ambros. lib. prim. de Panit. caps 2.

But then, as I have hinted before, the Bishops and Ministers of the Church, have a ministerial, conditional, dependent and declarative Power, whereby they pronounce or declare, the penitent Sinner, according to his Grief and Sorrow, Faith and Repentance, to be absolved from his Guilt and

Offences: And these Words, or the Sense and Importance of them, the Absolutions in our Church always use: (*And hath given Power and Commandment to his Ministers, to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins. He pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel. And in the Communion Service; Almighty God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with true Faith and hearty Repentance turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. And in the Visitation of the Sick: Our Lord Jesus Christ, who hath left Power to his Church, to absolve all Sinners who truly repent and believe in him, of his great Mercy forgive thee thine Offences; and by his Authority committed to me, I absolve thee from all thy Sins, in the Name of the Father, the Son, and the Holy Ghost. Amen.* And this Practice and Custom which has been all along maintained, used, and continued in the Church from the Apostles Time, is no more than what our Blessed Saviour commanded to be done; and of which he himself seems to set before us a Pattern and Precedent, in those Cases of the

Matt. 18. 18. Adulterers and Paralytick: *Sin no more, lest a worse Thing come unto thee.* Both which Instances

stances, suppose Faith and Repentance before the Absolution; our Blessed Saviour knowing what was in Man, and having no need of being told of it.

Q. I am very well satisfied with the Power that our Bishops and Priests have, and that it agrees with the Precepts of the Gospel, and with the Custom of all pure and Apostolical Churches: But pray, does the Church of Rome use no other, nor any greater Power than ours?

*A. Yes, she does, and very erroneously and wrongfully too, lodging all the Power of the Keys in the Person of the Pope alone, as being Successor to St. Peter; and she pretends to maintain, that other Bishops have no Power, but what they derive from him; and that when they, and the inferior Priests are clothed with this Authority, that they can judicially, or as Judges on the Terms of Attrition, (insufficient, or imperfect Sorrow,) or, by Virtue of their Sacraments, or the *Opus Operatum*, even without Faith or Repentance, absolve the Sinner, and afterwards command Satisfaction and Attonement to be made; which is so very absurd, that the Rehearsal is Confutation enough: And yet this is the Doctrine of that Church which excludes all from her Communion, and so consequently from Heaven and Salvation, that will not partake of her Errors, and join in her Idolatrous and Superstitious Worship.*

*Concil. Trid.
de Sacr. Absol.
lut. Indulgen.
&c.
Chemnit. in
prædict. Ca-
tech. Rom.
part. prim.
cap. 19.*

*Doct. christ.
explic. De-
clar. noni
Artic.*

Q. You have now satisfied me as to all my Doubts and Scruples about the [Forgiveness of Sins] but before you end the Article, I would know what Use and Improvement is to be made of it?

A. The Application and Improvement to be made is very easy to be understood; for if God of his abundant Mercy and Goodness was graciously pleased to pardon and forgive us all our Sins, or (passing by the Apostate Angels) was himself willing to contrive and find out the Expedient to rescue us from infernal Misery and Ruin, and by sending of his Son who took our Natures upon him to effect and accomplish the same; we then are to adore and magnify our God for such infinite Love and Condescension to us poor miserable Wretches, and to admire and wonder at his Goodness, who after being highly offended and provoked with our innumerable and repeated Impieties, should yet still vouchsafe to admit us into his Presence, or receive us into his Favour, it can be no Desert in us

Rom. 7. 18. who are very obstinate and rebellious, and
 2 Cor. 3. 5. cannot of ourselves do any Thing that is
 Job 22. 2. good or well-pleasing to him: And if we
 Psal. 145. 9. could, our Goodness could not extend to
 — 57. 10. him: It must be therefore purely the Pro-
 — 36. 5. duce of his transcendent Love and Good-
 Eph. 2. 7, 8. ness, and only proceed from his Mercy and
 Favour which reacheth into the Heavens;
 and is far above and beyond all his Works:

O mag-

O magnified then be the superabundant and exceeding Riches of his Grace in his Kindness towards us through Christ Jesus, who by Grace through Faith has saved us!

As this infinite Mercy of God, and his blessed Son our Redeemer should kindle Flames of Love in our Hearts towards them, and fill us with the greatest Raptures and Exultations, that Pardon should so freely be proclaimed, and so fully granted to the Sinner: As these inexpressible Mercies of redeeming the Captive, setting the Prisoner at Liberty, and letting the Oppressed free, should make us most thankful to the great Donor of them; so they should likewise so far humble and debase us, as to make us vile, mean and despicable in our own Eyes, and prevent our future Obstinacy and Rebellion, by a thorough Sorrow and Repentance for our Sins that are past; for we are not to *despise the Riches of his Grace* Rom. 2. 4. *nor of his Goodness*, which ought so far to influence our Affections, as to bring us all to a Change and Reformation of our Lives. This is the Inference which St. Paul makes from the *Perbearance and Long-suffering of God*, and if we do not obey the same, we are so far from being entitled to this Forgiveness, Mercy and Goodness, that we irritate and incense God against us: Or as the same Apostle words it, *But after thy Hardness and impenitent Heart, thou treasurest up to thyself Wrath against the Day of Wrath,*

Wrath, and Revelation of the righteous Judgment of God.

Gal. 3. 13.

Ex. 34. 6, 7.
Mica 7. 18,
19.

Though this Forgiveness may on the other Hand, if we are penitent, thankful, and obedient, keep us from all Manner of Dejection and Despair, for why should we in the least despond, or be afraid of Sin, or the Terrors of the Law, when God has washed away our Guilt and Pollution, and accepted of the Satisfaction made by his Son, *who fulfilled the Law, redeemed us from its Curse, and became a Curse for us himself.* So that let our Sins be never so great, heinous and numerous, or aggravated with the grossest Circumstances, as repeated, and persisted in, committed against Light and Mercies, after many Convictions and Resolutions to the contrary, yet they are not more, nor greater than God through Christ is willing or able to pardon: For he who forgave *Manasses, David, and St. Peter, Mary Magdalen, the Canaanitish Woman,* and many other great and notorious Sinners, is the same God, and can, if we earnestly repent, and beg Forgiveness of our Sins, quite banish and remove them from his Sight, for ever bury them in Oblivion, or cast them into the Bottom of the Sea.

God's freely forgiving of our Sins will likewise oblige us to forgive our Fellow-Creatures theirs; this seems to be a Condition necessarily required of us to fit us for the

the Favour of God, and entitle us to this Remission, for if we forgive not every one his Trespases, no more will our heavenly Father ours: Nay, this Lesson our blessed Master hath taught us, *Forgive, and ye shall be forgiven*; and he makes it a Duty indispensably required of us, without which our Prayers cannot be heard; or Terms so necessary to qualify us for the Remission of our Sins, that without them there can be no Hopes or Expectation of the same; nay, on the contrary, the Parable of the wicked Servant, that would not forgive his Fellow-Servant the small Debt that he ow'd, and the Severity and Rigour used by his Lord towards him for this his Inhumanity and Cruelty to his Neighbour, shews us, that God will not be propitious to that Man who will not extend his Pity and Compassion to his Brother; for as St. James says, *He shall have Judgment without Mercy that hath shewed no Mercy himself*: Or as you have it in our blessed Master's Words, *O thou wicked Servant, I forgave thee all thy Debt, because thou desiredst me; shouldest not thou likewise have had Compassion on thy Fellow-Servant, even as I had Pity on thee: And his Lord was wroth, and so delivered him to the Tormenter till he should pay all that was due unto him; so also shall my heavenly Father do unto you, if ye from your Hearts forgive not every Man his Brother their Trespases.*

Luke 6. 37.

Psal. 66. 18.

Mat. 6. 12.

James 2. 13.

Mat. 13. 32.

33. 34. 35.

Q. If

Q. If our Sins are thus by God's great Mercy and Clemency to be forgiven, then we need not be afraid of an After-Reckoning after Death, when we revive and rise again; and since this Rising again, or (Resurrection) is that which I am likewise by my Creed, and Command of our Church obliged to believe, I would pray you to explain this Article likewise?

A. By the [Resurrection of the Body,] or Man's rising again from the Dead, we are to understand, that after our Departure hence, and being buried, (it may be) for some Hundreds of Years in the Grave, that

Job. 19. 25, 26, 27.

St. August.

lib. 3. Confess.

cap. 3. & lib.

2. Quest. E-

vangel. cap.

39.

Iren. advers.

Hæret. lib. 3.

cap. 62, 63,

64.

Tertul. ad-

vers. Marci-

on. lib. 2, 3.

Lactant. de

Opif. Dei, cap.

17, 18.

Just. Martyr

Serm. ad

Gent. fol. 15,

16. cum Tryph.

Coll. q. fol. 44.

Diog. Laert.

de Vita Phil.

lib. 3, 5, 8.

pag. 205, 284,

491.

we shall again rise, and live in the same individual Body that we did before; our Souls we do believe to be separated from the Body the very Minute we die, and to have their Abode in the Place appointed for the Reception of Souls, or to return to God, being in their Nature immortal, and by Divine Appointment eternal: We do not believe that the Soul is annihilated, or turned into nothing; or that it is changed into Fire or Air, or that it does evaporate into Smoke, or a Blast of Wind; or that it dies with the Body, or like the Beasts descends into the Earth: Though one or other of these was the Notion of some of the Heathen Philosophers, and of too many who are irreligious and wicked, and of a prophane and atheistical Stamp; yet our blessed Master having confuted this

Opinion,

Opinion, by bringing Life and Immortality to ^{2 Tim. 1. 10.}
 Light through the Gospel; we shall not
 therefore think it necessary to insist further
 on this Particular, but to believe as set
 down in our Creed: That that very Body
 which is buried shall rise again. This Do-
 ctine in St. Paul's Time was entertained
 with many Scoffs and Flouts by the Athe- ^{Acts 17. 18,}
 nians, and disbelieved and derided by some ^{19, 20, and}
 of the Saducees, the Stoick and Epicurean ^{30.}
 Philosophers; and the Apostle himself was
 ridicul'd and expos'd as a Cheat and Im- ^{1 Cor. 15. 30,}
 postor, or a Setter forth of strange Gods; ^{35, 36, 37, &c.}
 but he still persisting in this Faith, not al-
 tering his Opinion or Principle, and making
 it as clear and evident as natural and fami-
 liar Examples could make it, wonders at
 their Incredulity and Obstinacy, expressing
 himself in these Words, *Why should it seem a* ^{Acts 26. 7, 8.}
Thing incredible to you, that Christ should
raise the Dead?

And why indeed should it be thought
 incredible, that God, Almighty God, who is of
 infinite Power and Wisdom, should give
 Life to that Body being dead which he
 himself before had made? Sure it cannot
 be nigh so hard and difficult to endue a
 Piece of Clay with Motion and Sensation,
 or turn it into Flesh and Blood, and place in
 it a Soul, or restore it to its former Shape and
 Temper, or re-unite that Soul to its Body ^{Irenæus ad-}
 which he but a little before had created of ^{versus Hæret.}
 nothing, or of the Dust and Rubbish of the ^{cap. 3. lib. 5.}
 Earth:

Lactan. de
Divin. Prem.
lib. 7. cap. 23.

Pfal. 19. 1.

Tertull. de
Resur. Carnis,
per Tot.

Psalim 22. 9.

10.

139.
14, 15, 16.]

Earth : Can we think any Thing impossible to be done by him who hath made the World, and those great Luminaries above, and from the Beginning, to this Time, hath preserved them in that Harmony and Uniformity, which with great Wonder we hourly see, and admire ? Can any little Artist or Contriver of a Machine, when it falls into a thousand Parts, or innumerable little Pieces and Parcels, give every one its own individual and respective Place again ? And can we think that the Almighty Builder and Contriver of the Universe cannot gather those dispersed Relicks of our Bodies, and make up the whole Man as before ? What though they be devoured by Beasts, or thrown into the Sea, burnt by Fire, and their Ashes scatter'd up and down the Earth, or thrown into the Grave, and crumbled into Dust, or that so innix'd and trod into Dung, that there is no Remains of the Man to be seen ? Though these I say, may seem hard to finite and imperfect Creatures to be done, yet why should it be thought difficult or impossible to him who knows what Dust or Particle of Earth belongs to each Body, and what Body to each Soul, and how to rejoin and reunite them when he pleases ? Surely he who made us in the Womb, and in whose Book all our Members are written, who knew our Substance, being yet imperfect, who numbers the Hairs of our Heads, and reckons the Sands

of

of the Sea-Shore, cannot be thought incapable of restoring our Bodies to Life, or raising them from the Dead: The Revolution of Days and Nights, or the Returns of Summer and Winter, or the Seeds putrifying in the Ground, and in the Spring reviving, or recovering of their former Shapes, are no contemptible Proofs or Demonstrations of the Possibility of a Resurrection. But should these familiar and natural Similitudes be rejected, or weigh little with incredulous or opiniated Men; yet the Doctrine of the Gospel should be regarded by all who are Christians, or expect to have a Share in this blessed Resurrection: And this tells us, that *All that are in the Grave shall hear Christ's Voice, and shall come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation: I have Hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust. He that raised up Jesus from the Dead shall also quicken our mortal Bodies. It is appointed for all Men once to die, and after that the Judgment.* Innumerable are the Passages that prove this Doctrine of the Resurrection in the New Testament, and not a few in the Old: As in Daniel's Prophecy, *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, some to Shame and everlasting Contempt: And in the Book of Job,*

Matth. 27.
30, 31, 32.
— 25, 46.
John 5. 28.

Acts 24. 15,
16.
Rom. 8. 11.
Heb. 9. 27.
Mat. 27. 52.
2 Cor. 5. 10.
1 Thess. 4.
16.

Daniel 12. 2.

Job. 19. 25, 26, 27. *Job, I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for myself, and mine Eyes shall behold, and not another. Nay, in this Doctrine God himself instructed Moses*

Exodus 3. 6. *under the Law, I am the God of the Fathers, the God of Abraham, Isaac and Jacob: Which our blessed Saviour farther explain-*

Mat. 22. 32. *ing adds, God is not the God of the dead, but of the living. And this was not only taught and spoke by the Prophets, or barely intimated by God in his Expostulation with Moses, but there were several Instances and Demonstrations of this Truth given under the Law and the Gospel. I say, that the Dead were raised, it was Matter of Fact, and averred by many credible Witnesses, that saw the very Bodies which after Death were raised; as the Child of the Widow of Zarephath, that of the Shunamite, and the dead Man thrown into Elilsha's Grave: And in the Gospel, we read of Fairus's Daughter, of one of the City Nain, the only Child of his Mother, Lazarus that was four Days dead, our blessed Master that rose the third Day after he was buried; and of many Saints that rose out of their Graves after his Resurrection, and went into the holy City.*

i Kings 17. 22.

2 Kings 4. 34, 35, 36.

Cap. 13. 21.

Mark 5. 41, 42.

Luke 7. 14, 15.

John 11. 44.

Mat. 28. 7.

Cap. 27. 52, 53.

And this is what even Reason would seem to suggest unto us; for what can be more rational,

rational, than for us that believe that there is a God, and that he is just; and does every Thing by an all-wise Providence; to believe likewise, that he will render to every Man according to his Work: For in this World there being many Tyrants, Murderers, and Oppressors, Blasphemers of God, and Revilers of their Princes, and several guilty of the greatest of Sins; since these may often escape here, live in Mirth and Pleasure, be prosperous in every Thing; and in a Moment gone down to the Grave; or if they are punished, yet seldom proportionably to their Guilt: Nay, sometimes it is impossible that in this Life they should be punished answerably to their Crimes; for if they should be guilty of a thousand Blasphemies, Treasons, Rapes, and Murders; yet the Malefactors can but once suffer Death; and since this can bear no Proportion with their innumerable Villainies and most atrocious Crimes, it seems most just and reasonable that there should be a Resurrection, or that the Soul should again be united to the Body. That the Sinner in both these should suffer proportionably to his Guilt; and since when alive these two were Companions, and that the Body did partake in Lust, Sensuality and Pleasure, or in the Commission of those Sins which are occasioned by the inordinate Passions, or by the Motion of the vital and animal Spirits, it is but what is just and

*Iren. lib. 2.
cap. 51. p. 152.
Athenag. A-
then. de Re-
sur. Mort.
fol. 483.
Tertull. de
Resur. Carnis.
cap. 14. p. 32c.
cap. 17. p. 32c.
Epiph. lib. 2.
advers. Hares.
Tom. prim.
Hares. ult.*

Luke 16. v.
22, 23, 24,
25, 26.

reasonable, that the Body should be enlivened, animated and raised, and in the Reunion, suffer with the Soul, which must at the Resurrection be in another World. And this very well agrees with what we read in the Gospel of *Lazarus* and *Dives*, That after the one was carried into *Abraham's Bosom*, the other being in the Place of Torment, had not wherewithal to cool the Roof of his Mouth. Which Instance, whether it be a Parable or History, yet it is still an Emblem, or lively Representation of the Case and Condition of the Damnd after the Resurrection.

1 Cor. 15.
43, 45.
Mat. 22. 30.

Q. How should these Bodies, these very Bodies that we carry about us, or those that in a little Time we shall die in; how should these rise again, when in Scripture it is said, that we shall have Glorious Bodies; or, that we shall be like the Angels in Heaven. And between these there must be a vast Difference and Disproportion, the Soul and Body being of different Qualities and Forms?

St. August.
de Civitat.
lib. 13. cap.
23. lib. 22.
cap. 6.

A. That at the Resurrection we shall have the very same Bodies that we died in, as to their Nature and Essence, but not the same in Quality; for whereas now they are lumpish, heavy and unweildy, and liable to Maladies and Diseases, to Decays, Weaknesses, Tortures, and Death it self, they shall at the Resurrection be exempted from all these, and be made swift, agil, healthy, spirituous and glorious Bodies; not ob-

noxious

noxious to any Trouble or Annoyance, nor subject to the least Sicknes or Disease, nor liable to any Change, Vicissitude or Death; for this Corruptible must put on Incorruption, *Ruffin. de Sym. pag. 386, 387, 388.* and this Mortal must put on Immortality. And in these Respects, we may be properly said to be like the Angels; not that we shall be void of all Body or Matter as they are, but the Body shall be spiritualized, and partake of their Qualities; and That that was Corruptible or Mortal, shall become Incorruptible and Immortal. *1 Cor. 15. 53.*

Q. There is one Doubt more, that I desire to be satisfied in, and it is this. That in the Apostles Times (I read in Scripture) that there were some that gave out, that the Resurrection was then past; and besides, there are many of the Anabaptists that teach, that there is no Resurrection, but the spiritual resting from a State of Sin; and, say they, the Scripture is very plain in this. *Colloss. ii. 12. Rom. vi. 4. Eph. ii. 1.* Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead. And you being dead in your Sins, and Uncircumcision of the Flesh, hath he quickned together with him, having forgiven you all Trespases. And you hath he quickned, who were dead in Trespases and Sins; therefore we are buried with him by Baptism into Death, that like as Christ was raised from the Dead by the Glory of

the Father, even also should we walk in Newness of Life. And with these Texts of Scripture, say they, does your Baptismal Service agree. Remembreing always, that Baptism does represent unto us our Profession, which is to follow the Example of our Saviour Christ, and be made like unto him; that as he died and rose again for us, so should we who are baptized die from Sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of Living?

A. That these who deny the Resurrection, or who said, that it was already past, which is the same in effect, were *Hymenæus* and *Philetus*, who were *Gnosticks*, and great Hereticks, and did deny this Doctrine, to prevent suffering for Christ, and to indulge and gratify their Lusts and Appetites, and thereby delude the Unwary and Unstable, and draw many Profelytes after them; who are therefore reprehended by the Apostle, and said, in that Epistle to *Tim.* to have erred concerning the Truth, and to have overthrowen the Faith of some. And not unlike these were the *Marcionites*, *Valentinians*, *Seleucians*, *Martians* of old, and their Spawn; the *Anabaptists* of late, who are for an allegorical, partial, or spiritual Resurrection; for tho' we own that there is a figurative Resurrection, or a spiritual one, a renewing of our Minds, or a rising out of

2Tim.2. 18.

Niceph. lib.

14. Hist. Ecc.

cap. 45.

Tertul. lib.

de Præscr. cap.

8, 48.

Epiph. in An-

corat.

St. Aug. de

Hares. 23,

23, 47.

Concil. Const.

of the Slumber or Death of Sin, into a Life of Righteousness; yet we likewise firmly believe, that there is also another Resurrection, or a Rising from the Grave or Dust of the Earth, to live again, and to be for ever happy or miserable; and that this Time is not yet past, but is to be at the End of the World. We have several Texts of Scripture to prove it; for *Martba*, in her Conference with our Saviour, speaking of her Brother *Lazarus*, says, *I know that he shall rise again at the Resurrection at the last Day.* And Holy *Job*; *I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth.* And St. Paul speaking of *Onesiphorus*; *The Lord Grant that he may find Mercy of God in that Day.*

*Vide Tertul.
de Res. Carnis.*

*John 11. 24.
John 6. 39.
Job 19. 25.*

*2 Tim. 1. v.
16, 18.*

Q. Being then fully perswaded that there will be a Resurrection, and that Christ is to continue in Heaven, till the Restitution of all Things, or till the End of the World, when all Souls shall be restored to their respective Bodies, and each Body have its own Soul, and Man in both, be judged according to what he has done whether it be good or bad: Seeing these Things shall unavoidably happen, I desire to know what Use I am to make of this Doctrine, or what Inferences for my Improvement may be collected from it?

A. The Belief and Certainty of a Resurrection will oblige us to adore the infinite

Goodness and Mercy of God, who after he had deservedly punished us for our Sins with Death, had yet contriv'd a Way to raise us to Life again, that thereby we might be capable of enjoying endless Bliss and Felicity. O magnified be the Riches of his free Grace! who after being dead in Sin and Trespases, has quickned us, and after being shut up in the Grave, and enclosed in the Bowels of the Earth, hath promised to open to us the Gates of everlasting Life: And this we assure our selves of, by the Death and Resurrection of our Holy Jesus, who being risen from the Dead, is become the First-Fruits of them that slept. For as he the Head, hath paid the First-Fruits, and consecrated all that is left behind, so by Virtue of his Rising, he has obtained a Power to raise us who are the Members of that Body of which he is the Head; and therefore is in Scripture said to raise us immediately or instrumentally, by Virtue of that Commission or Authority given him by his Father. Thus in St. John we read, *And this is the Will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting Life, and I will raise him up at the last Day.* And our Blessed Redeemer we are likewise to love, praise and extol, who hath overcome all our carnal and spiritual Enemies, triumphed over Death and Hell, perfected the Work of our Redemption, and now
 sits

Eph. 2. 1.
 John 6. ver.
 46, 47.
 Rom. 6. 22.
 1 Cor. 15. 20.

Coloss. 1. 18.

John 6. ver.
 39, 40, 44, 54.

sits at the right Hand of the Father, not only making continual Intercession for us, but preparing those Mansions and Places of Abode, which there he hath acquired and purchased for us.

Heb. 7. 25.
Joh. 14. 2, 3.

Further, the Thoughts of a Resurrection, and of enjoying of eternal Happiness in a future State, should wean and disengage our Affections from the World, and make us have but a mean and low Opinion of every Thing in this Life, since they are so little and insignificant, or so vain, trifling and empty, in Comparison of those celestial Things, or those heavenly Treasures, which a second Resurrection will qualify us for, and entitle us to. This will likewise arm us against the Fear of Death, being a Sleep and quiet Rest, or a quick and sudden Passage from Darkness to Light, or from a temporal to an eternal Life, and prevent our immoderate sorrowing or grieving at the Death of any Friend or Relation, what is deposited in these Dormitories of the Grave, not being annihilated, and lost, but only kept and reserved till the Re-union at the last Day; and then when the Soul shall return from its Receptacle, and the Body be restored to its Life and Sensation by Virtue of this Re-union; the Man, or rational Creature, shall in both see and enjoy God.

Mark 8. 36.
Coloss. 3. 2.

And our farther Reflection on this Future State, and on all those Things that shall hapen at, and after our Resurrection, must engage us in bearing of all our

2 Cor. 4. v. Crosses, Troubles and Afflictions, with the
17, 18. greatest Patience and Submission, conside-
ring that they shall soon be at an End, and
work and procure for us an exceeding great
Weight of Glory.

In short, this will excite us to the lead-
ing of a pious and regular Life, and make
us always watchful over all our Words,
Thoughts and Actions; for seriously weigh-
ing that we shall again rise and receive our
Doom, that our Actions shall be impartial-
ly scann'd, that our secret Contrivances,
and the innermost Recesses of our Hearts,
are known to the Searcher of them, and
shall be laid open before Men and Angels,
and that by them, as well as by our Words
and Actions, we shall be justified or con-
demned; I say, reflecting earnestly on these
Truths, and that *all Things are naked and*
open to the Eyes of him with whom we have
to do; or before him who is to be the
Judge of the Quick and Dead, and to re-
ward every one according to his Doings,
must be of great Force and Efficacy in en-
gaging us to live strictly and regularly in
this present World. Hence the Apostle
St. Peter look'd upon it to be one of the
weightiest Arguments that he could use to
perswade Men to be religious, temperate,
just, and inoffensive, that the whole Fa-
brick of the Universe should be set on Fire
and burnt to Ashes, and that the Judge
should then of a sudden come, and after

Mens

Mens Resurrection from the Dead, absolve or condemn them by his just and impartial Sentence: *For the Day of the Lord,* ^{2 Pet. 3. v. 10, 11, 12, 14.} said he, *will come as a Thief in the Night, in the which the Heavens shall pass away, with a great Noise, and the Elements shall melt with fervent Heat; the Earth also and the Works that are therein shall be burnt up. Seeing then that all Things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness, looking for, and hasting unto the Coming of the Day of God. And seeing, beloved, that ye look for such Things, be diligent that ye may be found of him in Peace, without Spot, and blameless.*

And shall we after this suffer the Insinuations of the Crafty, the Menaces of the Mighty, the Bribes or Treasures of the Wealthy, the Terrors and Tortures of the Cruel, the Temptations of the Devil, the Lusts of the Flesh, the Snares of the World, the bad Example and Conversation of the Wicked, the Deceitfulness of our own Hearts, or any Thing whatever so far to influence our Wills and Appetites, as to make us hug and entertain our sensual Pleasures, abandon the Ways of Piety and Virtue, neglect our respective Duties, or continue in any known and deliberate Sin? If this we do, we reject the Means and Opportunities of Salvation, despise our own Mercies, defeat all God's gracious Designs towards us, and effectually contrive our own Misery ^{Hos. 13. 9.} and

and Ruin; and if thus we perish our Destruction is of ourselves, and none else, for God is willing, nay most desirous, that every one should repent and be saved, or come to the Knowledge of the Truth, and have everlasting Life.

Q. But this I take to be the twelfth and last Article of the Creed; I would therefore know of you what you mean by it, or whether the Words [everlasting Life] do not comprehend the State or Doom of the wicked after the Resurrection, as well as that of the godly?

St. Iren. adv. Heres. lib. 1. cap. 2. Tertull. lib. de Prascrip. adversus Haeret. cap. 13. pag. 110. Acts 24. 15.

A. Without doubt it does; for though generally speaking, or in the common Dialect or Language of Scripture [everlasting Life] be always taken for the happy State and Condition of the blessed after Judgment, yet here in this Article it is understood, or taken for the Permanency and Duration of the Wicked's State after the Resurrection, as well as the Godly's; for both their Lives are endless or everlasting, though with this great Difference, that the Damned's Life is a Death never dying, and full of Misery: And the Godly's Life, a Life full of Joy and Felicity, that shall never know any End or Period.

D. Cyp. lib. ad Demet. D. Aug. in Enchirid. ad Laurent. cap. 113. de Civitate Dei, lib. 21. cap. 17, 24. Dan. 12. 2.

This we find to have been the Doctrine of the Old and New Testament, or of the Prophets, Evangelists and Apostles. The Prophet Daniel tells us, That many of them that sleep in the Dust of the Earth shall awake

make, some to everlasting Life, and some to Shame and everlasting Contempt: And St. Matthew, And these shall go away into everlasting Punishment, but the righteous into Life eternal: And St. John, And the Hour is coming in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation: And the Apostle to the Thessalonians, Taking Vengeance on them that know not God, and who obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: And in the Revelations we read, That the Smoke of the Damned's Torment ascendeth up for ever and ever, and that the righteous are before the Throne of God, and rest not Day nor Night in singing Praises and Hallelujahs to him that sits upon the same for ever. Innumerable are the Instances of sacred Scripture that prove this Truth, that the wicked shall rise and be punish'd eternally, as well as the righteous rise and be everlastingly happy; but I shall not now enlarge upon them, only from a Passage or two more shew, that they are not to be destroyed or annihilated, or the whole Substance of Soul and Body to perish quite by suffering, or to become nothing and cease to be, by those

Matt. 25. 46.

John 5. 28,

29.

2 Thess. 1. 8,

9.

Rev. 14. 11.

—4. 8.

those Torments after the judiciary Sentence to be inflicted on them.

There are no doubt a great many that wish that these Punishments might have an End, and too many atheistically inclin'd would perswade themselves, that there is no Resurrection, no such Thing as Hell; or if there be, that there is nothing combustible eternal, and that it is impossible any Fuel should endure for ever, or affect the Soul that is incapable of any such Impression; or that it cannot be supposed, or consist with the Goodness of God, to punish those for ever that have sinn'd, but for some few Years or Periods of Time; tho' from these or such like Principles, Origen, the Followers of Socinus, and many others have thought, that the Damned's Punishment will soon be at an End; or that after some Thousands of Years God will relax Sinners, free them from Confinement, and let loose even Devils and reprobate Fiends. Yet we have nothing from the Word of God to warrant these Opinions; nay, we have several Texts of Scripture which flatly oppose, and plainly contradict them: And whether the Fire and Brimstone, the Flame and Smoke be figurative, metaphorical, real or substantial, it seems not very material; not that it is impossible, or any Way improbable, that he who makes our Bodies which are naturally corruptible, incorruptible, by his Destination and Appointment

Josephus lib.

Antiquit. 18.

cap. 7.

Tertull. lib.

de Refur. 3.

Euseb. lib. 6.

Eccles. Hist.

cap. 36.

D. Aug. lib.

de Hæres.

cap. 83.

Hieron. in

Epist. ad A-

vitum.

Smaltzius in

Refut. p. 409.

Socinus de

Eccles. in

Matth. 16.

pag. 69.

Orig. Hom. 9.

in Matth.

Erasmus Di-

al. Epist.

Zonora de

Mich. Balbo.

Amo.

Concilium Ba-

filien. Sess. 11.

St. Aug. lib.

21. de Civi-

tate Dei, cap.

10.

Gregor. lib.

4to. Dial.

cap. 28.

ment should make Fire, Brimstone, or any other Bodies so too.

But suppose this should be granted, that the Lake of Fire and Brimstone is allegorical, and spoke by a Figure, yet what greater Pain or Torment can there be, than Horror, Regret and Despair; for if a wounded Spirit here scarce any Man can bear, being too often tempted to make away with himself rather than suffer it for a few Days or Weeks: What must that Wretch endure who is for ever thrust away from the Presence of God, who suffers the Wrath and Fury of an infinite and most enraged Being, who hath continual Gnawings and Remorses of Conscience, who is still reflecting on the Happiness that he is excluded from, on those Beatitudes and blessed Mansions which he might have enjoyed, if in Time he had repented and embraced the frequent and repeated Offers of Pardon, Reconciliation and Peace; thus continually regretting and bemoaning his Loss, and for ever hating the righteous, and envying their Happiness, and God's Wrath and Fury continuing to inflict the utmost Tortures of Soul and Body upon him. This, I say, must equal, if not far transcend any corporal Punishment by Fire, Brimstone, or any combustible Matter; and therefore is very emphatically expressed in Scripture by these Words, *That their Worm*

Prov. 18. 14.
Deut. 32. 22.
Psalm 50. 12.
Rev. 6. 16, 17.
Rom. 2. 5.
6, 8, 9.
Vide Greg.
cap. 9. Moral.
cap. 46, 47.

never

Isaiah 66. 24. *never die, and their Fire shall never be quenched out.*

Mark 9. 44. *And for the arraiguing of God's Justice this cannot be; for besides, That he hath*

Ezek. 18. 31. *Power over the Clay that he hath made, to turn it into what Fashion or Form he pleases, yet the Judge of all the Earth will do Right.*

— 33. 11. *And as he hath made no Man to destroy him, so our Destruction must be of our selves if we perish; for if we neglect the*

1 Tim. 2. 4. *Means and Opportunities offered us; if we will not believe and repent, if we will continue obstinate and incorrigible, if in Spite*

of all Tenders of Mercy and Pardon, not regarding Promises, nor fearing Threatenings, we will be Steel to all Reproof, and

not mind the Voice of the Charmer, if he charm never so sweetly. Play, if neglecting

Psal. 58. 5. *God's Calls, and his Ministers Invitations, and rejecting all the inward Checks and*

Motions of the Holy Spirit, we go on in our Sins with Greediness, and persist to the

very last in this wicked Course of Rebellion against God, it is but just that he give us

Prov. 29. 1. *up to a reprobate Sense, and for ever punish us in an eternal State. For he that being*

often reprov'd hardens his Neck, shall be destroyed, and that without any Remedy.

The wicked then at the Resurrection, after they have received their Sentence shall

Mat. 25. 41. *be thrown into everlasting Flames to be tormented by the Devil and his Angels. The Pains that the Damned shall then endure shall*

shall affect the Senses and the animal Spirits, shall torment the Body and the Soul, and fill the Mind with Horror and Despair, and these Sufferings shall be without any Ease or Intermision, without any Hope or Remedy, and without any End or Period: In short, the Tortures of reprobated Sinners shall be so acute and exquisite, so sharp and penetrating, so great, weighty, various and innumerable, that the most wretched, dismal and forlorn Condition, the most disconsolate and deplorable State that we can fancy or imagine, cannot in any Proportion represent what they shall feel and suffer. Who amongst us can dwell with devouring Flames? Or, *Who amongst us can dwell with everlasting Burnings?* If these, as to their Number, Quantity and Duration, are not only inexpressible, but most inconceivable, we must beyond all Thought be wretchedly and irrecoverably stupid, if they do not make such an Impression upon us, as immediately, and this very Minute, to put us upon escaping the Damnation of Hell. And as thus there is a Place of infinite Misery and Sorrow reserved for the wicked, so there is of endless Joy and Felicity for the righteous, *Come ye blessed of my Father, and receive the Kingdom prepared for you from the Beginning of the World.* To give a true, full and perfect Description of this State, is beyond our Power and Ability, beyond the Capacity, Con-

ception,

Mat. 13. 42.

Rev. 20. 15.

St. Cyril Hier.

er. Catechis.

St. Hieron.

in c. 66. Isa.

Isaiah 33. 14.

Matt. 23. 33.

ception and Comprehension of Mortals; therefore no Man can presume or pretend to do it; yet since in Scripture there is enough revealed to excite and stir us up to a holy Life, or the doing and performing of those Things which may conduct us thither, and entitle us to the constant Possession and Enjoyment of it: We are to believe it to be a Place free from all Pain and Sorrow, from all Trouble and Anxiety, from Care, Vexation and Disturbance, from Hunger, Want and Nakedness, and from all those Maladies and Diseases, Weaknesses, Frailties and Infirmities which may any Way disorder the Body, or discompose the Soul. This holy *Jerusalem* is a Place of entire Friendship and Love, where we shall converse freely and familiarly without any Design, Jealousy or Disguise, love one another as we do ourselves, and love God above and beyond all: Here our Souls shall have all their Parts and Faculties raised up to the utmost Pitch and Perfection, and our Bodies spiritualized and glorified, made swift, agil and resplendent, and like unto the glorious Body of Christ, so that we shall renew our Strength, mount up with Wings like Eagles, we shall run, and not be weary, and we shall walk, and not be faint, we shall have the Vision and Fruition of God, see and behold him as he is in himself, converse with our elder Brother Christ, have the

Rev. 7. 16,
—21. 4.

1 Cor. 13. 8,
12.

—15. 43,

44.
Phil. 3. 20,

21.

Isaiah 40. 31.

1 Cor. 13. 12.

1 John 3. 2.

Rom. 8. 17.

Mat. 12. 50.

John 14. 3.

Heb. 12. 22,

23, 24.

the Fellowship and Society of Angels, of those pure, chaste and pious Souls that here we were acquainted with, *Matth. viii. 11.* *And of all the Spirits of just Men made perfect.* In a Word, we shall have that Health of Body which no Sicknes can impair or annoy, that Serenity, Satisfaction and Tranquillity of Mind, which no Care, Perplexity or Trouble can in the least disorder or discompose, and that Life *Psal. 16. 11.* and Felicity, those Raptures and Exultations, and that great Glory and Splendour *Rev. 21. 4.* that no Death shall determine, nor be ever able to eclipse; for here we shall shine like the Stars in the Firmament, and be *Dan. 12. 3.* beyond the Sun in its Meridian Brightness: For this City, (as saith St. John) *Rev. 21. 23.* *shall have no Need of the Sun, neither of the Moon to shine in it, for the Glory of God does lighten it, and the Lamb is the Light thereof.* *22. 5.*

If the Queen of Sheba did so much admire the Splendour of King Solomon's *1. 2, 3, 4, 5.* Court, that she thought his meanest Attendants most happy: How great must the Glory and Majesty of that Court be, where not only Solomon, but all the Kings of the Earth shall think themselves beyond all Thought and Expression happy to be admitted to worship and fall down before *Rev. 4. 11.* the Footstool of that great King, where *5. 10, 11, 12.* all their Crowns and Sceptres shall be laid down, and yet they cloathed with

Rev. 7. 11, the highest Honour and Dignity, in being
 12. admitted to sing Praises and Hallelujahs to
 — 21. 3. him that sits upon the Throne for ever: If
 the four and twenty Elders fall down before
 him that sits upon this Throne, if the vast
 Number of Angels who are ten thousand
 Times ten thousand, and Thousands of Thou-
 sands, do stand before him that sits upon
 the Throne, and worship him Day and Night,
 and he dwell among them, and entertain
 them with his Presence in all this Maje-
 sty and Grandeur; if he clothe them with
 — 1, 6. white Robes, give them Palms in their
 Hands, and make them Kings and Priests
 to himself for ever, with what infinite
 Raptures and Exultations must they be
 filled who are thus honoured and exalt-
 ed in this holy Jerusalem and City of
 our great King. And when we have said
 all that we can think or imagine on this
 Subject, we must own, that the half is
 not yet said, and therefore we cannot but
 in the Royal Psalmist's Words break forth
 Psalm 31. 19. and say, O Lord how great is thy Good-
 Isaiah 64. 4. ness that thou hast laid up for them that
 fear thee before the Sons of Men: Or with
 St. Paul to the Corinthians, Eye hath not
 1 Cor. 2. 9. seen, nor Ear heard, neither have entred
 into the Heart of Man the Things which
 God hath prepared for them that love him.

Q. This Happiness we own is great and
 inexpressible, and we all hope for it; it is
 that which we daily wish and continually
 court,

court, which is our chief Study and main Business, and the ultimate End of all our Labours and Endeavours: But then I am afraid that this Happiness I shall not enjoy immediately after the Resurrection, because St. John in his Revelations tells me, that after this Resurrection, or Day of Judgment, I shall continue a thousand Years more in this, or such another World then newly made, or to be created. And St. Peter says, that there shall be new Heavens, and a new Earth?

Rev. 20. 4, 6.
2 Pet. 3. 13.
Isaiah 65. 17.
—66. 22.

A. To this we say, That there appears nothing of Truth to be in that Opinion of our Saviour's reigning a thousand Years upon Earth, about or before the End of the World, or of his living in great Pomp and Splendor with his Saints during that Time, subduing and vanquishing their Enemies, and gratifying and indulging their Appetites with Sensualities and Pleasures. This I own, was the false Doctrine and gross Error of that Arch-Heretick *Cerintus*, who was the first that broached this Heresy, and brought it into the Church, pretending the Tradition of the Apostles for it; but he having denied the Divinity of our Saviour, his Conception by the Holy Ghost, and his Resurrection and Ascension, was deservedly condemned by the first Council of the A-

AAs 15. 10.

postles; and being such an Heretick and the Broacher of this erroneous Opinion, what he thus wrote or taught about it, ought to be rejected and exploded by Christians:

Tertul. lib. 3. And tho' *Papias*, an ancient Writer, and
 cont. Marc. Bishop of *Asia*, and after him *Irenæus*, *Ju-*
 cap. 24. *stin Martyr*, *Tertullian*, *Nepos*, *Lactantius*,
 Justin. Dial. and others, in some Sort, tho' mightitly dif-
 cum Tryph. 240. ferer from *Cerintus*, did maintain this O-
 Lactan. lib. pinion of Christ's living a thousand Years
 7. Inst. cap. 25. with his Saints that should be alive, and
 St. Aug. de were to be raised at the Resurrection; yet
 Heres. cap. 8. *St. Augustin*, *St. Jerom*, and the other Fa-
 Niceph. lib. 3. thers, with the current Doctrine and Au-
 Eccl. Hist. cap. 34. thority of the Church, were against them,
 having the Antiquity of but one single Per-
 son only to support this Error, and that
 St. Hieron. was *Papias*, who by *St. Hieron* and *Euse-*
 Cat. de Illust. Euseb. Eccl. bius, is thought to be a Person of very slen-
 Hist. lib. 3. der Judgment and Capacity, because of
 cap. 25. his relying upon Tradition, or Things pre-
 eod lib. cap. 36. tended to be spoke by the Apostles to those
 Niceph. lib. Persons, who related them to him: And
 Ect. H. 3. cap. 20. thus his Dependence being on Hear-say and
 Baron in Tradition, more than on Scripture, and the
 Annal. Anno Oracles of God, made what he said to be
 118. Sect. 2. so little valued and regarded by the Church.
 And *Irenæus*, *Tertullian*, and *Lactantius*, with
 some of the ancient Writers, paying Defe-
 rence to *Papias*, and he probably to *Cerint-*
thus, who by his Craft and Subtilty, might
 have deceived him; and this *Cerintus* bor-
 rowing this Error from the *Jews*, who
 dreamed of a temporal Kingdom, and a
 State of Peace, Plenty and great Prosperi-
 ty, whilst the Holy Jesus was amongst 'em,
 as we may gather from the Importunity
 and

Mat. 20. 20.
 Acts 1. 6.

and Ambition of the Mother of *Zebedee's* Children, and the restoring the Kingdom to *Israel*. They all, I say, deriving this Error from one another, and every one of them differing amongst themselves, and also deviating from the Truth, we are not to believe or receive it for a true Comment on the *Revelations*, or the true Meaning of the Thousand Years, which these fore-cited Authors have handed down, and delivered to us; and the Reason is, because the most sound and orthodox that have wrote or paraphrased on these Words of *St. John*, by the Thousand Years do mean, not an earthly Kingdom, or terrestrial Paradise that should be at the End of the World, or before the Resurrection, for so many 100 of Years, but only a Forbearance or Cessation from persecuting the Church for these thousand Years; and during that Time, making it flourish and prosper on the Earth, which, as Historians give us an Account, happened from the Time of *Constantine the Great's* Edicts, which was in the Year 300, or thereabouts, and continued till the *Ottoman* Family had introduced *Mahometanism* into *Greece*; which was just a thousand Years: Then after this, and the besieging of *Constantinople* by the *Turks*, the Christian Religion was banished, and other Religions brought into this City and Country, and the Dragon, that old Serpent, the Devil and Satan, was loosed out of his Prison.

Euseb. Eccl. Hist. lib. 7. cap. 22. 24.

Hammond on the 20 of Rev. Imper. Hist. in the Reign of Albert 1.

Rev. 20. 3.

And this plainly appears to be the genuine Sense and Meaning of the Words, by comparing of the first ten Verses of the twentieth Chapter together, where we find the Binding and Loosing of Satan, and the reigning of a Thousand Years, and the Dead not living till the Thousand Years were finished, to be no more than prophesying that the Church should flourish for so many hundreds of Years, and they expiring should remain under a Cloud, and be persecuted, which soon afterwards happened, the Mahometans, the Heathen, and Christian Rome acting their Parts in this Tragedy; and that this must be the true Importance of the above quoted Texts of Scripture, will be yet made more evident and plain, by considering that this Doctrine of the *Millennaries* is against Scripture, and contrary to Reason, and as such rejected by the Authority of the Church.

*Synod. Rom.
sub Damas.
St. Aug. de:
Dogm. cap. 55.
John 18. 36.
—6. 15.*

As for Scripture, we there read that Christ's Kingdom is called Spiritual and Eternal, not Corporal or Temporal. Thus when our Blessed Saviour was asked by Pilate of the State and Condition of his Kingdom, he answered him. (*My Kingdom is not of this World.*) And when the Multitudes that saw his Miracles, would have made him a King,) he fled into the Mountains from them,) And the Royal Psalmist: *I will make him my First-born, higher than the Kings of the Earth. His Seed also will*

Psal. 89. 21.

will I make to endure for ever, and his Throne as the Days of Heaven. And the Prophet Daniel: And the God of Heaven Dan. 2. 44. shall set up a Kingdom which shall never — 4. 3. 34. be destroyed, that shall consume all other — 6. 26. Kingdoms, and stand for ever: And there — 7. 14. 27. was given him Dominion, Glory, and a King- Micah 4. 7. dom, that all People, Nations and Languages should serve him; and his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed. And the Angel to the Blessed Virgin in his Salutation. And the Lord shall give unto him the Throne of his Father David, and he shall reign over the House of Luk. 1. 32, 33. David for ever, and of his Kingdom there 2 Tim. 4. 18. shall be no End. And the Apostle to Timothy: And the Lord will preserve me unto his Heavenly Kingdom. Here is not a Word of an earthly Kingdom, or of the Saints having any in this World, or at the Resurrection, or at any Time, till their Arrival at Heaven, where Christ shall reign with them, and they partake of his Glory and Majesty for ever.

And how contrary to Reason is it, that we should here on Earth expect to have this Happiness, when this World is but a State of Probation or Tryal where we sojourn whilst we live, to fit our selves for a better; or by suffering Persecutions, Troubles and Afflictions in this Life, make our Mat. 5. ver. selves capable of receiving great Recom- 10, 11, 12,

pence and Rewards in another. And since the Word of God assures us, that after finishing our Course here, we shall have a Crown of Righteousness hereafter, and that which no Man can take from us, or pluck out of our Hands, but shall be ours for ever; or that we shall immediately after the Resurrection, go into everlasting Life, and into *the Kingdom prepared for us before the Beginning of the World*; it must seem repugnant to the Dictates of Reason, that we who are born to Trouble all the Days of our Life, who mourn, lament, and suffer Persecution, and *through many Tribulations must enter into the Kingdom of Heaven*, should before we have tasted of them, or wholly finished them in the World, be admitted, or allowed in this very same World, to have Pleasures, Satisfaction and all carnal Enjoyments for a Thousand Years. This is quite different from the State of the Gospel, or from what the Scripture tells us of the Life of Christians in this World, which is a Life of Contempt and Ignominy, of Trouble and Adversity, of Sorrow, Suffering and Affliction; and in which we must with Patience persevere to the End, because he that *is faithful to the Death, shall only have the Crown of Life*. By which it plainly appears, that till our Life is at an End, and we possessed of that which shall be ever-

2 Tim. 4. 8.

Mat. 25. 34.

Job 5. 7.

Acts 14. 22.

Mat. 24. 13.

Rev. 2. 10.

verlasting, that we must struggle with Sin, the Devil the World, and the Flesh; and with all the other Enemies, till the last is destroyed, which is Death: And if so, than which there can be nothing more sure, the Consequence is very easy, that before the Destruction of this World, or the Resurrection of the Dead, there shall not be any Place on Earth where Christ shall reign a Thousand Years with his Saints; nor can they enjoy those pure, chaste, and intellectual Pleasures, which immaculate Souls are capable of, till they have shaken off these Tabernacles of Clay, and have gone into those eternal Mansions, where they shall never sigh nor sorrow any more: And this is the only Kingdom where we shall reign, not only a thousand, but infinite Myriads of Years. And how can it be thought reasonable or agreeable to the Purity of a holy and religious Soul, or of a refined and spiritual Body, which is to live and enjoy God for ever, and that immediately after the Resurrection, to desire to be confined again to the Earth, and for Dross and Dung, or bodily Lusts, and voluptuous Pleasures, to exchange those Raptures and Exultations, or those Rivers and Psalms 16.11 Streams of Joy which are at God's right Hand for evermore.

Many

St. Hier. lib.
18. in *Isaiam*
Ep. *Hares.*
28. p. 91.
St. Aug.
Her. 8. p. 91.
Synod. Rom.
sub *Damas.*
Anno 373.
1 Thess. 4.
16, 17.

Psal. 140. 13.
John 14. 2, 3.

Many other Arguments might be brought to confute this Error, or gross Heresy of the *Millennium*, as the Approach of the last Day, the total Destruction of the World, and the rising again to Judgment; besides the great Cloud of Witnesses of the Testimony of the Fathers: But on these I cannot farther insist, concluding this Point with the Apostle to the *Thessalonians*, *The Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead shall rise first. Then we which are alive, and remain, shall be caught up with them together in the Clouds, to meet the Lord in the Air, and so shall we be ever with the Lord.* And this answers the Apostle St. Peter's new Heavens and new Earth; which we verily believe shall be when these shall be done away that are now exposed to our Eyes; but of what Matter they are to be fram'd, or how, we are ignorant; and Scripture being silent in it, so must we; only this we say and from the former Authority, and our Blessed Master's, That we shall be in God's immediate Presence, and possess those Heavens which he has prepared for us, which must be above the Surface of the Earth, and that Region of the Air, in which we are to meet the Lord.

Q. But

Q. But there is one Thing more that I would be satisfied in, and it is this: How shall I have Life everlasting, or be an Inheritor of the Kingdom of Heaven, when St. Paul to the Corinthians says, That Flesh and Blood cannot inherit the Kingdom of God; and since of these I and all Men living and dead are made, how can we expect Happiness, when the Apostle speaks so very plain to the contrary? or, how can our blessed Saviour give me eternal Life, or an everlasting Kingdom? when the same Apostle says, and in the same Epistle, That he shall at the End of the World deliver up the Kingdom to God even the Father, being no longer to continue in his Hands, than till he hath put all Things under his Feet, and hath destroyed the last Enemy Death?

1 Cor. 15. 50.

— 24. 25,
26, 27.

A. All these Doubts are easily resolved, if we consider, that by Flesh and Blood St. Paul does mean our fleshly Lusts and Corruptions, or our Sins and Iniquities, in which the Flesh and Blood, our vital and animal Spirits, or our sensual Appetites and brutal Passions do concur and act, that these cannot enter into the Kingdom of Heaven, which the Apostle farther explains in these Words, Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. But as

to

—15. 57.

58.

to Flesh and Blood purified from Sin, from the Guilt and Corruption of it, or for Bodies that are spiritualized, changed and transformed, and made incorruptible and immortal, they shall after the Resurrection be admitted into the Kingdom of Heaven, and there be for ever happy. And as to our blessed Saviour's resigning of his Kingdom with all Power and Authority to God the Father, and thereby having no everlasting Life to grant or bestow upon us, it depending upon that Kingdom which is begun and ended, and so not eternal, or capable of an everlasting Duration? We answer, that though this Life or Kingdom had a Beginning, yet it shall have no End, and therefore eternal is here taken for perpetual or everlasting. And that Christ's Kingdom shall be so, as to the Power, Happiness, and inexpressible Pleasures that we shall enjoy, is beyond all Peradventure true: For though our blessed Saviour shall at the End of the World give up his Power and Jurisdiction, or the Government of this World to the Father; yet he still retains and possesses that which is in the next, which shall continue for ever: For of *the Increase of his Government and Peace* there shall be *ne End*, for his Kingdom is an everlasting Kingdom, and his Dominion throughout all Ages.

Isaiah 9. 7.

Dan. 4. 3, 34.

Q. You have now, I own, removed all my Scruples about the Articles of my Faith, and

and sufficiently in this last confuted the Error *Vid. Irenæum*
 and groundless Opinion of the Millennaries, *adversus Hæ-*
 Arians, Pelagians, Mahometans, Anabap- *res. lib. 1.*
 tists, and other Sectaries, who are the Spawn *cap. 2.*
 of Cerinthus that Arch Heretick; but now *Tertull. de*
 I would know what your Inference is from *Præf. adversus*
 the Belief of everlasting Life? *Hæret.*
Euseb. Eccles.
Hist. lib. 3.
cap. 22.
lib. 7. cap. 20.

A. Indeed the Belief of an everlasting
 Life of Woe and Misery, should frighten
 and deter us from the Commission of
 all Sin and Wickedness, and make us im-
 mediately, and this very Minute, renounce
 all those Vices and Immoralities which ne-
 cessarily lead to Ruin and Perdition; the
 Wages of Sin, we know, is Death, and not
 only temporal but eternal: And as this *Rom. 6. 23.*
 Destruction comes upon us unawares, un- *Mat. 24. 44.*
 expectedly, and by Surprise, or as a Thief in *1 Thess. 5. 2.*
 the Night, which attacks us in a Time that *2 Peter 3. 10.*
 we look not for him; so will our Misery
 begin; and which is yet worse, after it is
 begun, will abide and continue for ever. It
 concerns us therefore to be afraid of these
 endless Pains and Torments, and forthwith
 to avoid them by breaking off our Sins, by
 Repentance, and bidding Adieu to all our
 beloved Lusts and Pleasures: The Apostle
 St. Paul tells us, That knowing the Terrors *2 Cor. 5. 11.*
 of the Lord we perswade Men; and our *Mat. 10. 28.*
 blessed Saviour, I will forewarn ye whom *Luke 12. 4.*
 ye shall fear: fear him, who after he hath
 killed the Body, can kill the Soul, and cast it
 into Hell.

Secondly,

John 1. 14,
18.
Heb. 2. 16,
17.
Rom. 8. 3.

Pfal. 103. 3, 4.

Secondly, The Belief of an eternal State of Happiness, or a Life that after this will be everlasting, will oblige us to be most thankful to our great Redeemer and Saviour who hath purchased this Life and Immortality for us; had he not left his Father's Bosom, taken our Flesh upon him, espoused our Cause, become our Mediator, and by no less than laying down his Life for us, reconciled us to his Father, we should have still continued in our Sins, been liable to the Wrath of an angry God, and at last, had our Doom in those infernal Regions prepared for the Devil and his Angels: How great then ought that Tribute of Praise and Adoration be, or how fervent and sincere that Love which we owe to this great Lover of Souls, who thus effectually has contrived the Work of our Redemption, and freed us from eternal Misery and Ruine: O magnified be the Riches of his free Grace! And for ever blessed be his Name, and may we with all Saints and the elect People of God, whom he hath purchased with his precious Blood, for ever laud and adore him, and love him with our Hearts, and with our Souls, and all that is within us, who forgiveth all our Sins, *healeth all our Diseases*, and redeemed our Souls from Destruction.

Let the Belief of this everlasting Happiness make us have low and mean Thoughts of all sublunary and transient Things, un-
glue

glue and disentangle us from the World, Col. 3. 2.
 and make us settle our Affections on those
 Joys and permanent Pleasures that are a-
 bove: If here we are Strangers and Pil-
 grims, and *have no continuing City, but look* Heb. 13. 14.
for one above, it becomes us to be getting
ready, and hastening to it, and till we have
arrived at this happy Place in Person, to
be darting up our Thoughts and Affections
thither, that where our Treasure is there our Matt. 6. 21.
Hearts may be also. Let us then though
 we live on Earth have our *Conversation* Phil. 3. 20.
Heaven, and by a holy, regular, innocent
 and unspotted Life, by a sincere, chearful,
 universal, steddy, and constant Obedience
 of God's Laws and Commandments, have
 always those celestial Regions in View,
 that in the End of our Days, and when
 going hence, we may be intitled to that
 Happiness, and enjoy that Life which shall
 endure for ever: And this everlasting Life
 God of his infinite Mercy in his good
 Time bestow upon us all. To whom,
 with the Son and Holy Ghost, be ascribed
 all Glory, Power and Praise, Victory, Do-
 minion and Thanksgiving both now and
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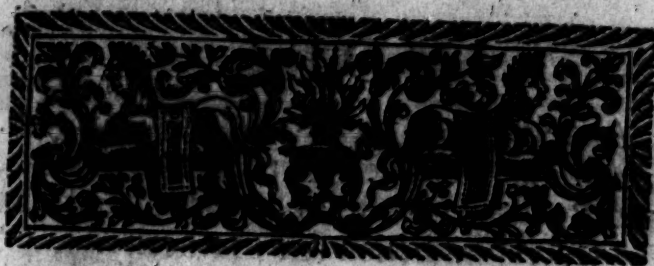
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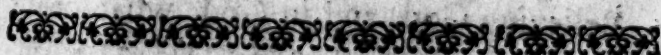
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